THE

ANTI-JACOBIN

Review and Magazine,

&c. &c. &c.

For SEPTEMBER, 1807.

" 'Tis not in mortals to *command* ſucceſs,
But we'll do more, Sempronius; we'll *deſerve* it."

ADDISON.

ORIGINAL CRITICISM.

A Letter from an Iriſh Dignitary to an Engliſh Clergyman on the Subject of Tithes in Ireland. 8vo. Hatchard. 1807.

IF any man entertain a doubt reſpecting the *propriety* or even the *right* of ſeizing upon tithes under any pretext whatever; or if any man believe that there is any oppreſſion in tithes themſelves, or in the mode of collecting them in Ireland, let him peruſe this Tract, written with equal ability and temperance, and, if he be open to conviction, his doubts on the firſt ſubject will be diſpelled, and his opinion on the laſt will be totally changed. From the firſt eſtabliſhment of this work to the preſent moment, the different proprietors, editors, and writers in it have invariably laboured to impreſs the public mind with the incontrovertible truths, ſo ably enforced in this excellent Letter. Tithes, they have ever maintained, are as much the property of the clergy, as the freehold eſtate is that of the purchaſer or inheritor. The legiſlature has no more right to ſeize upon, or in any way to interfere with, the former, than they have with the latter. In the teeth of that Whig Lawyer, who, with a boldneſs bordering on impiety, has proclaimed the *omnipotence* of Parliament, we ſhall contend that Parliament has no right to change the

fundamental laws of the Empire, has no right to abſolve the King from his Coronation Oath, has no right to alter the conditions of that oath, and has no right to diſpoſe of tithes or of any other ſpecies of property belonging to individuals, without the free conſent of the proprietors. If there were no fixed laws, by which Parliament itſelf was bound, the Government would be deſpotic; and the only difference between an abſolute Monarchy and ſuch a Government would be that in the former the ſupreme power would be veſted in an individual, and in the latter it would be veſted in the King and the two great Councils of the State. If, for inſtance, Parliament could change the very condition on which the members hold their ſeats, could transfer the right of voting from freeholders to another deſcription of perſons, or could alter the period of its ſitting, and fix the members in their ſeats for life; if it could do ſuch acts as theſe, it would be ſuperior to law. There would be the ſemblance of the conſtitution indeed, but the conſtitution would have vaniſhed, the ſocial compact would be diſſolved; and the members of the community would be releaſed from their obligation to obey the laws. It may be urged, indeed, that Parliament diſpoſes of the property of others, in the caſes of Road Bills, Canal Bills, &c.; that it has changed the duration of Parliaments, from three years to ſeven; and that it has even altered the regular ſucceſſion of the Crown. The firſt inſtance is an exception to a rule; in ſuch caſes the principle is adopted to a certain extent of making private convenience ſubſervient to the public good; but even here the utmoſt delicacy and caution are obſerved, in order to prevent as far as poſſible the invaſion of private property; and the neglect to aſk the conſent of any one individual whoſe property is meant to be purchaſed, is fatal to the bill. But the ſeizure of the property of any particular claſs of individuals, without their conſent, and on ſome ſpeculative notions of general good, is an act at variance with the very fundamental principle, and the grand object, of all government and of all law---*The protection of perſons and of property.* The extenſion of the term of ſitting for Parliament was an act the legality of which was much queſtioned at the time. It is now a law, and, we think, a ſalutary law; and as the King ſtill retains his prerogative of diſſolving his Parliament whenever he thinks proper, no evil conſequences need be dreaded from it, even by thoſe who are friendly to ſhort Parliaments; ſtill it never will be maintained that the Parlia-

ment has a right of rendering its ſittings permanent, and in deſpite of the King's prerogative. As to the change in the ſucceſſion of the Crown, at the Revolution, that was an anomaly in the conſtitution, which can never form a ground of argument on the powers of Parliament. Had we lived at that time, we ſhould have had no heſitation in declaring that Parliament had no right to do what they did. And beneficial as the conſequences of their conduct have proved, that conduct can never be cited as an *example*. Having premiſed thus much, we ſhall now proceed to lay ſome extracts from the Letter before our readers, who will obſerve that it bears the date of September 4, 1806, and was of courſe written while the late Miniſters were in power.

The writer begins by obſerving that no man can make Tithes the ſubject of Parliamentary diſcuſſion, with a view to any change in them, from any other motives than thoſe of hoſtility to the Eſtabliſhed Church; and that ſuch diſcuſſions only ſerve to create the very diſcontent which it is their profeſſed object to remove.

"The two parties who, he will be told, are to be reconciled by any change reſpecting tithes, are the Diſſenters and the Romaniſts. The Diſſenters of Ireland, as you very well know, differ eſſentially from the Preſbyterians in Scotland. In Scotland *they* would be Diſſenters; for one of their fundamental principles is, not to acknowledge or admit of any national Church, or any national eſtabliſhment. Nothing ſhort of the ſubverſion of the preſent Eſtabliſhment, including of courſe the abolition of tithes, can therefore ſatisfy that party—change it from a tenth to an hundredth, and modify the perception and the payment as you pleaſe, ſtill they will conſider it as an iniquitous burden which they muſt ever make it a point of conſcience to remove, whenever circumſtances may encourage them to make the attempt.

"The Iriſh Romaniſts, on the contrary, are thoroughly reconciled to the right of tithes in the abſtract. They even place this right on a more hallowed foundation than any Proteſtant admits, or than the hiſtory of tithes in theſe realms countenances. They conceive it to be a *jus divinum*, which it would be ſacrilege in any Government or any Legiſlature to impugn or to regulate, with regard to any of the gradations of the Hierarchy; but taught to conſider the Eſtabliſhed Hierarchy as an uſurpation of their own, and the miniſters of the Eſtabliſhment as intruders on the ſacred inheritance of their paſtors; to ſatisfy them, you muſt make a transfer of the tithes from the Parſon to the Prieſt. It is true that in many parts of the country the lower orders amongſt them have had no ſmall portion of the new light let in upon them; they begin to think the payment of any clergy an uſurpation, and a remnant of Prieſtcraft; but in

general their opinions on the ſubject are as I have ſtated them; and many ſuſpect their clergy of encouraging them in their ſubmiſſion to the payment of tithes, as looking to them at ſome time for themſelves."

He conſiders the effect which the abolition of tithes would have on the proprietors of advowſons, and on lay impropriators, and then aſks—

"Are not all theſe intereſts involved in every meaſure propoſed with reſpect to tithes, as extenſively and as intimately as the intereſts of the clergy? And is popular diſcontent, or popular clamour, a ſufficient reaſon for the government and the legiſlature of a country to exert an inquiſitorial power over ſo many proprietories, to invade or to leſſen their property, or to controul them in the management of it? Would popular diſcontent, or popular clamour, or even inſurrection, be admitted by any government as a ſufficient ground on which to propoſe the aboliſhing all rent for lands; for fixing a maximum beyond which they ſhould not be raiſed, and preventing the legal poſſeſſor from making the moſt of the property the laws of his country ſecure to him?

"Does not the title of the clergy to their tenth part reſt preciſely on the ſame foundation with the title of the laity to the remaining nine parts? Why then ſhould the clergy have a different rule preſcribed to them, in the management of their tenth part, from that which is allowed to the laity in the management of the remainder? The landlord ſhall advertiſe his lands to be let to the higheſt bidder; he ſhall exact for them the very higheſt rents that the canters of land, as they are called in this country, can offer, without cenſure, moleſtation, or interference from the government or the legiſlature. He ſhall even be protected by that government and that legiſlature, againſt all who diſpute his right to do ſo, or oppoſe the exerciſe of it; but the clergyman ſhall be held out as an extortioner and oppreſſor, againſt whom it is required that the government and the legiſlature muſt be called upon to protect the ſubject, although, in exerciſing the right of diſpoſing of his property, it is notorious that he never requires the half of its value, whether he collects it himſelf, or by his tithe-farmer.

"Is there a day that we do not hear of inſurrections and diſturbances in ſome diſtrict or other, in conſequence of the exorbitant rents to which lands have riſen? Is there a day that we do not hear of the moſt ſavage outrages inflicting vengeance on the canters of land? Yet who are they who come forward to adviſe the Government to reſtrain theſe exceſſes, not by puniſhing the delinquents, but by interfering with the property of the landlord, and dictating to him in what manner he is to diſpoſe of his property ſo as to ſatisfy and content his refractory and ſeditious tenantry?

" But ſuppoſing that the whole body of the clergy are to be ſacrificed to every popular clamour, and that the protection that is extended to others is to be denied to them, how is the caſe to ſtand with reſpect to lay impropriators?—Will that numerous and wealthy claſs of ſubjects, who are poſſeſſed of one-third of the tithes of Ireland, ſubmit to have that part of their property, whether tranſmitted to them by their anceſtors, or purchaſed out of the fruits of their own induſtry, ſacrificed to popular diſcontent, and laid under arbitrary reſtraints that muſt prevent them from making it as productive as their other poſſeſſions, on ſeeing it keep pace with the riſe of all other property, or managing it in the way that their regard to their own intereſt may ſuggeſt to them as the moſt ſecure? It is not to be conceived that a diſtinction is to be made between the ſpiritual and lay rector, or that the former alone is to be marked as an oppreſſor, againſt whoſe exactions the law muſt provide. Nothing is better known than that the ratage of tithes is far greater in lay impropriations, than where the original deſign of ſetting apart the tenth of the produce is fulfilled, by the miniſter having cure of ſouls. Let, then, the diſpoſition and views of the perſons who raiſe this clamour be judged from their confining the imputation of exorbitant ratage to the clergy alone; loading them alone with all the odium of this oppreſſive burden upon induſtry, and attributing to them alone the diſcontents and complaints which they are ſo anxious to remove. Of all the clamours that have ever been raiſed, that of the clergy's exacting exorbitant and diſproportionate ratages of tithes will, upon inquiry, be found to be the moſt groundleſs. In point of equity the thing is impoſſible. Can any claim be ſaid to be unjuſtifiable that is confined to *right*? And will any one diſpute the *right* of the clergy to their tenth, who is acquainted with our moſt ancient cuſtoms and uſages, or who opens our ſtatute books?

" When, in lieu of taking this *tenth* in kind, they propoſe to take a ratage on it in money, *as an accommodation to both parties*, it is entirely at the option of the other party, whether they ſhall pay the ſum demanded or not. If they think it too much, the only conſequence is, that it is drawn in kind; and as the quantity drawn can never exceed the miniſter's legal right, what becomes of the charge of injuſtice, or exaction, or grievance, in any poſſible caſe? In what does this differ from the landlord's taking his land into his own hands, if he is not offered the value for it? Or would the clamourers againſt the *canting* of *land* tolerate, that perſons offering themſelves to give the real value ſhould be tarred and feathered by thoſe who refuſe to give it, and combine againſt the landlord?"

The author next conſiders the *fact* which cannot be too generally known:

" He, who knows how tithes are rated and paid in England, will be ſurpriſed, when, after all he has heard on the ſubject,

he finds how ſmall a proportion the claims of the Iriſh bear to thoſe of the Engliſh clergy. I will venture to aſſert, that, taking all the titheable objects together, the claims of the Iriſh clergy will never amount to an average of the twentieth; and when to this are added the numberleſs exemptions that are unknown in England, he will have very different ideas from thoſe that have been conveyed to people in England on this fertile ſource of diſcontent and diſaffection, or, as I make no doubt, have been conveyed to himſelf.

" He will find that the clergy of Ireland have been robbed of the tithes of *agiſtment*, firſt by a ſcandalous vote of the Houſe of Commons to encourage grazing, the great depopulator and impoveriſher of the country, and afterwards, during the diſcuſſions on the Union, by an Act of Parliament, acquieſced in by the Lord Lieutenant and Secretary of that day, to leſſen the obſtacles that were thrown in their way, and to allay the fears that were raiſed by the Oppoſition of having that tithe reſumed. ſhould the Union take place. He will find that the whole Engliſh tithing table of garden and orchard productions, of wood not denominated timber, of the young of all cattle, of hogs, poultry, pigeons, fiſh, rabbits, eggs, milk; all Eaſter offerings, and what are denominated ſmall dues, are never claimed. He will find that in three of the provinces they reſtrict themſelves to the tithe of corn, with the addition of a ſmall ratage on meadow and flax in *ſome parts* of them; yet the enormous and vexatious exaction of tithes in the Iriſh clergy ſhall be repreſented as the moſt oppreſſive of the grievances of which the people of this country have to complain; and to reſtrain thoſe exactions, and remove this grievance, ſhall be repreſented to the Lord Lieutenant as the moſt neceſſary and popular meaſure by which he ought to diſtinguiſh his adminiſtration."

If the Lord Lieutenant had been ſo weak or ſo ignorant as to recommend ſuch a meaſure, he would have been a diſgrace to his ſtation, and ought to have been inſtantly removed. But the author entertained better hopes of his Grace.

" This Jacobin doctrine (that tithes are public property), which has been illuſtrated in ſo ſalutary a manner by the French revolution, it is not in his known principles to admit; neither is he to be impoſed on by the fallacy ſo frequent in the mouths of theſe men, that it is unjuſt to make the Romaniſts of Ireland pay for the ſupport of two Churches, and a double miniſtry; or that even Proteſtants ſhould have the fruits of their induſtry, or the ſweat of their brow, taxed for the maintenance of a body of men, who are exempt from all bodily labour, and contribute nothing to the public ſtock of induſtry. On all theſe topics he muſt be ſo well informed as to render it unneceſſary to enter into the hiſtory of tithes in theſe kingdoms, or to ſhew at what time they were granted to the clergy for ever under the uſages of the feudal ſyſtem, in the ſame manner as all lands were

granted to the Sovereign. Blackſtone treats the ſubject at large with reſpect to England. In Ireland the grant of tithes is ſo ancient, that even Selden could not trace it to its origin. Certain it is that the title of the clergy to them is prior to the date of the titles to any part of the landed property of the country. In all the tranſfers of that property through ſo many ages, the tenth part remained unalienated; all grants have been made, all purchaſes, all rents have been demanded, ſubject to this deduction; and the tenth has ever remained the ſole property of the recognized and eſtabliſhed clergy under every revolution in the Church. Not being, therefore, the property of the people, whether as landlords or tenants, but of the clergy, how can the *people* be ſaid to be *taxed* for the ſupport of the clergy, if it continue to be ſecured to them? Where are the two payments made by the Romaniſts? And what miniſter do they pay out of their own property or their own pockets, but their own miniſter? May not the Diſſenters, and Methodiſts, and all the ſectaries of England, be equally ſaid to pay a double miniſtry? Has it ever been maintained that the tenant is taxed for the ſupport of the landlord when he pays him the ſtipulated rent? This rent is taken from the produce of the induſtry of the tenant, the fruits of the ſweat of his brow: the landlord has no ſhare in gaining it from the land; he contributes nothing to the ſtock of his tenants' induſtry; yet who has ever heard it objected, as an evil to be redreſſed, that the landlord lives by the induſtry and the ſweat of the brow of his tenants? On how great a proportion of the lands of Ireland has the Crown reſerved quit and poſt corn rents? Has it ever been repreſented as an evil to be redreſſed, that the tenant ſhould pay this rent to the King, if it be ſo agreed, over and above the acreable price he pays to the landlord? He is aware of the charge; he knows it is the King's due. Where is the difference when he is charged with the payment of tithe, which is equally diſtinct from the rent due to his landlord? This is the property of another perſon, for which his landlord claims no conſideration; as having nothing to ſay to it, and being previouſly charged on the land, he receives a leſs rent than if it were not ſo charged. I feel that theſe obſervations are ſuperfluous."

We ſhall not attempt to ſtrengthen theſe obſervations by any comments of our own. The author aſſures us, on the beſt authority, that leſs oppoſition is experienced, in the collection of tithes, from the Romaniſts, than, ſtrange to ſay, "from the gentlemen and wealthy farmers of the eſtabliſhed religion." This obſervation does not extend "to the petty farmers, or to the populace among the Romaniſts."

"From their unhappy habits theſe are eaſily inflamed into any demand from Government, from landlord, or from clergy, to which deſigning men may attempt to ſtir them up. Tithes, to whomever

paid, would be to them a grievance, driving them into oppoſition and inſurrection; of this the Lord Lieutenant has, at this moment, a melancholy proof, in the diſturbances that are on foot in Connaught. The wretched inſurgents there are no leſs bent on threſhing tithe-proctors than on reſiſting the dues claimed by their own prieſts; and theſe are as ſeverely threatened by them as the tithe-proctor, if they perſiſt in claiming thoſe dues to the amount they lately have done. The riſe of thoſe dues is, therefore, as prominent amongſt the grievances they complain of, as the riſe of tithes; and from this the Lord Lieutenant may judge if the diſturbances they raiſe originate *ſolely* from a ſenſe and feeling of grievance, as between Catholic and Proteſtant, or whether he is to trace the reſtleſs ſpirit from which theſe diſturbances proceed to other cauſes, than thoſe that may be plauſibly repreſented to him. If I am well informed, one of the modes propoſed for quieting the different ſectaries in their oppoſition to tithes, is, to enable the clergyman to grant leaſes of his tithes for a certain time, and on a certain tenure. But biſhops and lay rectors have already the power of leaſing their tithes, the former for twenty-one years, the latter to any term to which he may not be reſtricted by family ſettlements; and in thus diſpoſing of their property, they are not ſuffered to introduce that fatal abuſe in *leaſing lands*, that of middle men, as they are called. By the 39th of Geo. III, chap. 14, *If a leſſee of tithes demiſe over, ſave to occupier of land ſubject, the demiſe is void.* Every incumbent has already the power of leaſing his tithes, during his incumbency, and his leſſee alſo is under the reſtriction of this ſtatute: has all this allayed any part of the popular clamour?"

As *tithe-proctors* are a deſcription of perſons unknown to the Engliſh, and as many falſe conceptions have been entertained of them, we ſhall extract our reſpectable author's explanatory obſervations reſpecting them.

"Subſtitute the name of *ſteward*, which he really is to the incumbent, and all the horrors you are filled with at the name will give way to a more juſt and accurate conception of this office. Ill would it become a clergyman to go about with a pen and ink, and a chain in his hand, to aſcertain the number of titheable acres in his pariſh; to pry into every field, and afterwards to wrangle and diſpute with every individual pariſhioner on the reſult of his ſurvey, or the value of the crops. Such an employment would be neither creditable nor advantageous to himſelf; and what an uproar would be raiſed againſt the clergyman who ſhould thus demean himſelf, and alienate the love of his pariſhioners! The tithe-proctor takes this view, and makes this valuation for him; and when he meets his pariſhioners, he has only amicably to decide with them on the juſtice of the ſteward's view and valuation. If he be corrupt in the diſcharge of his duty, it muſt be to his employer that he is diſhoneſt; for, with regard to the pariſhioners, it lies with themſelves whether they acquieſce or

not in his view and valuation. This is the terrific animal who drives ſo many diſtricts into inſurrection; the Mumbo Jumbo that affrights men, women, and children.

"With reſpect to the *tithe-farmer*, he is the creature of the oppoſers of tithes. No incumbent is ever driven to employ him but by the oppoſition he finds to his juſt claims; and dearly he pays for it; for he generally lets his tithes at a certain deduction of twenty per cent allowed to the farmer for the uncertainty of payments, and the difficulty of enforcing them. Yet, as I have already proved, even this deteſtable being can never claim more than the tenth, which is the legal right of the perſon under whom he holds. He can never extort more than is his due; he will be content if he gets any thing approaching to it; and, laſtly, he can never indulge himſelf in the abuſes originating from middle-men; for he is reſtrained by Act of Parliament from underletting tithes to any but the immediate occupiers of the titheable land.

"One obſervation more, and I ſhall releaſe you. By the fifth Article of the Union there is no longer a Church of Ireland; it has been incorporated into that of England: it is henceforth inſeparably identified with it, ſo as to form but one integral Church. Every attempt, therefore, againſt the rights, the immunities, the *property* of the Church in Ireland, is an attempt againſt the rights, the immunities, and the *property* of the Church of England. It is a direct violation of one of the fundamental Articles of the Union; it is opening a door to miſchiefs incalculable, and of which there is no foreſeeing the end. I own I can give no credit for good motives to men who, at ſuch a moment as the preſent, adviſe the agitation of ſuch a queſtion."

We have to apologize to the public, and to the author, for having ſuffered this intereſting Letter to remain ſo long unnoticed. From the copious extracts which we have made from it, our readers will be fully aware of its importance; and we ſtrongly recommend it to the public at large, and, eſpecially, to the Members of Adminiſtration, who cannot fail to derive from it much uſeful information.

A Political Account of the Iſland of Trinidad, from its Conqueſt by Sir Ralph Abercrombie in the Year 1797 *to the preſent Time: in a Letter to his Grace the Duke of Portland.* By a Gentleman of the Iſland. 8vo. Pp. 207. 5s. Cadell and Davies. 1807.

THE author of the volume before us, appears, in compiling this work, like many other men on many other occaſions, to have had two objects in view,--the one oſtenſible, and the

other real. His oſtenſible object in giving this political hiſtory of Trinidad, is, to point out the neceſſity of ſuperſeding Spaniſh laws, and of eſtabliſhing Britiſh laws in that colony. His real object, is, under the cover of this maſked battery, to attack the character and conduct of Governor Picton. We feel authoriſed in putting this conſtruction upon his intentions; for, had his firſt object been to promote the good of the colony to which he belongs, by recommending ſuch a new conſtitution for its future government as is beſt adapted to its welfare and proſperity, he would never have counteracted his own deſign by indulging that party ſpirit, and by induſtriouſly introducing thoſe malignant and acrimonious invectives, againſt Governor Picton, which now fill his pages. His own good ſenſe muſt have ſuggeſted to him, that ſuch flagrant inſtances as he has given of want of impartiality, that great duty of an hiſtorian, would leſſen his claim to credibility with every candid mind. He muſt have been aware that his Majeſty's Miniſters, who, after inveſtigating the conduct of Governor Picton, as members of the Privy Council, and diſmiſſing all the charges brought againſt him by Mr. Fullarton, had reſtored him to the preſence of his Sovereign, and to the good opinion of his fellow ſubjects, would be diſguſted with an attempt to revive calumnies ſo long ago refuted: and when, notwithſtanding theſe conſiderations, we find him ſatisfied thus to prejudice his work in the eſtimation of the public, and more particularly in the eſtimation of thoſe with whom it reſts to decide upon the meaſures which he recommends, rather than not give vent to the rancour which ſwells his boſom, we are fully juſtified in conſidering the adoption of Britiſh laws in Trinidad as but the ſecondary motive to publiſh the work before us.

As the ſubject which the author diſcuſſes involves the moſt important intereſts of a very valuable colony; as many of his obſervations are juſt and forcible, though ſome of them are erroneous or inapplicable to the caſe, and others are ſtrongly tinctured with perſonal animoſity; we feel that we have no ordinary duty to diſcharge in reviewing his book. We have at once truth to enforce, error to correct, and miſrepreſentation to repel. Our beſt attention, diſcrimination, and impartiality, ſhall be brought to the taſk; and we ſhall do juſtice to the politician, while we expoſe the partiſan.

In the introductory part of this Letter, the writer aſſerts both the right and the neceſſity of making a public appeal to the Duke of Portland, as Prime Miniſter, on the extraordi-

nary ſituation of Trinidad; every communication and remonſtrance made by the inhabitants of that colony to his Majeſty's former Miniſters having, according to his account, been totally neglected. He then proceeds to give an outline of the ancient government and juriſprudence of Trinidad, previous to its conqueſt by the arms of Great Britain; which he concludes by citing the following law authorities as governing the practice and deciſions of the tribunals.

"1ſt. The Schedula granted by the late King of Spain, which exempted Trinidad, in moſt inſtances, from the laws of the Indies, with a view to the encouragement of its population, by inviting ſettlers of all nations; but, in caſes which were not provided for by this *Schedula*, recourſe was to be had to the

"2d. Recopilacion de las Leyes de las Indes, or the general laws of the Indies. And *it is ſaid*, that,

"3d. The Laws of Caſtile were to be referred to, when thoſe of the Indies were deficient.—Laſtly,

"4th. The Laws of the Conſulado de Bilbao; which is the *commercial law*."

The Cedula referred to, ſo far from being any *law authority*, is merely a proclamation inviting ſettlers to Trinidad, by offering them protection from their creditors; grants of land in proportion to the number of their ſlaves, and of white perſons of which their families conſiſted; or to the value of the property which they might bring with them; together with various exemptions from the taxes and reſtrictions impoſed upon the inhabitants of the other Spaniſh colonies; and declaring Trinidad a free port. It is as totally unconnected with the practice either of the civil or criminal tribunals, as a proclamation offering a bounty to ſeamen is with the practice of the courts of judicature in England. The Recopilacion is a collection of ordinances publiſhed in 1680, by Charles the Second, King of Spain, for the regulation and government of the colonies; and it does not reſt upon an *on dit*, to uſe the French term, or an *it is ſaid*, to uſe the words of our author, that the laws of Caſtile were to be referred to in caſes where the Recopilacion was ſilent; for it is ſo declared in expreſs and poſitive terms, in the ſecond law of the ſecond book, title the firſt, of that code. This writer muſt either never have read the Cedula, nor the Recopilacion of which he profeſſes to give an account, or he muſt have purpoſely miſſtated their contents. Mr. Vargas, on the trial of Governor Picton, ſwore to the ſame effect as is here inſinuated, that the laws in force

in Trinidad were the Cedula and the Recopilacion; and the jury believing, on his evidence, that the laws of Spain, on which Governor Picton founded his juſtification, were not in force there, pronounced him guilty. A rule to ſhew cauſe why a new trial ſhould not be granted was, however, obtained, on the Recopilacion itſelf being afterwards produced in court, to contradict the account which that worthy perſonage had given of its contents. To do away the miſconception occaſioned by this verdict, to juſtify the conduct of the tribunals, and to tranquillize the minds of the inhabitants of Trinidad, the Governor and Council ſummoned before them all perſons concerned in the adminiſtration of juſtice there, and examined them on oath, in order to aſcertain how far the laws of Spain extended to that colony. Theſe examinations, taken in May 1806, and tranſmitted to the Secretary of State for the Colonial Department, were produced in the Court of King's Bench, on the motion for a new trial, and uniformly confirm what we have ſtated. Judge Nihell, on being aſked if he knew of any local code or particular law for the adminiſtration of civil and criminal juſtice by Spaniſh authority, gave the following anſwer: "I know of none, except the laws of the Indies; which is a very imperfect code, and leaves innumerable caſes to be regulated by the laws of Old Spain. The Royal Cedula of 1783 exempted this Iſland from the general principle of colonial government, in ſome particular reſpects only; particularly with reſpect to its intercourſe and commerce with foreigners, and exemptions from the alcavala and other taxes. The Cedula of 1793, for forming conſulado courts, regarded only commerce, and the different occurrences in the different parts where theſe courts were eſtabliſhed: other Cedulas were occaſionally granted for particular objects, but I am very confident that there does not exiſt any regular code to annul the laws which are in force in Spain, nor to direct the practice of the tribunals in any of the colonies."

From giving an account of the ancient government and juriſprudence, the author proceeds to the conqueſt of the colony, the particulars of which he conſiders it unneceſſary to detail, and paſſes on to the conſequences which have reſulted from it.

"Sir Ralph Abercrombie," he ſays, "granted the inhabitants the free exerciſe of their religion, and protection to their property; and on their preſenting him an addreſs, ſtating that Don Chacon, the

Spaniſh Governor, had forgot to demand the continuance of Spaniſh laws, he continued them by circular letter. He appointed Colonel Picton Governor, and John Nihell, Eſq. Chief Judge; who, in order to avoid the confuſion which might reſult from too ſtrict an adherence to the forms of that juriſprudence under an Engliſh government, was to receive inſtructions from Governor Picton, and to proceed in all cauſes, whether civil or criminal, without any aſſeſſor, although it might be contrary to the form and ſpirit of the Spaniſh laws."

After enlarging upon the diſcretionary power thus veſted in Governor Picton, our author obſerves,

"Thus Sir R. Abercrombie, as though he could foreſee, at leaſt did every thing in his power to prevent, thoſe unhappy events which have diſgraced the colony, prevented its proſperity, diſturbed the harmony, and divided the intereſts and affections, of the community. For, by this ſtatement, it is evident how much it was in the power of the Governor and the Judge to aſſimilate the juriſprudence of the Courts to that of England; and to leſſen the odium, ſoften the ſeverity, and obviate the corruption, of which we have ſo long had reaſon to complain."

Thus a diſcretionary power to deviate occaſionally from the Spaniſh laws is wreſted into an authority to depart from them altogether, and eſtabliſh a new and oppoſite ſyſtem of juriſprudence in their ſtead. Would the ſo doing have been compatible with the circular letters iſſued by Sir Ralph Abercrombie to the magiſtrates and commandants of quarters, granting the continuance of Spaniſh laws at the requeſt of the inhabitants, and directing this communication to be made to them on their attending to take the oath of allegiance under the capitulation? Governor Picton entertained juſter ideas of good faith, and of the inſtructions of his commanding officer, than ſo to act; and permitted the laws of Spain to remain in force, occaſionally tempering their ſeverity by the milder ſpirit of the laws of Great Britain.

Judge Nihell was, it ſeems, ſuſpended by Governor Picton from the execution of his office; and this meaſure is thus commented upon.

"Why the wiſe and benevolent proviſions of the experienced Conqueror were defeated is yet to be explained. It is known, that the Judge was ſuſpended from the exerciſe of his office for a conſiderable time. The cauſes and motives for this ſuſpenſion deſerve inquiry. *Prima facie*, we ſhould conclude that ſome high crime or miſdemeanor had rendered him deſerving of this degradation; as he was appointed 'during his Majeſty's pleaſure.' But in Governor Hiſlop's proclamation, ſo late as the 3d of April 1806, it is declared, that,

'as it doth not appear that his Majeſty hath been pleaſed by any act whatever to annul or make void the ſaid commiſſion, the ſaid John Nihell ſhall continue to act therein, in the ſame manner as he did immediately after the capitulation of the ſaid Iſland, during his Majeſty's pleaſure,' &c. Now, this is the dilemma: if, from his conduct, the Judge deſerved to be ſuſpended from his office (which he could not be, legally, unleſs it were his Majeſty's pleaſure), then he became an improper perſon to be entruſted with ſuch high functions again; but, being reſtored to the exerciſe of that exalted and honourable office by the preſent Governor, and his Majeſty's pleaſure not being known to the contrary, the preſumption is, that his judicial conduct was uncenſurable. Then, how is this to be reconciled to his ſuſpenſion? What could be the inducement to a removal of this Gentleman from his judicial ſituation and its aweful reſponſibility?—a tranſaction which has occaſioned ſuch direful conſequences*.

"The juriſprudence of the country was, conſequently, reduced to that ſtate, which humanity and wiſdom, in vain, intended to avert. The only lawyer, the Spaniſh aſſeſſor, had been long ſince driven away. The only judge appointed by the conqueror (and who knew not only the language, but the law, as far as could be known by ſerving the office of Alcalde two years) was ſuſpended from his office, as we muſt now preſume, without due cauſe: and then, forſooth, it is complained, that there is no Lawyer, no Aſſeſſor†, no Judge!"

" * It is extraordinary, that the Chief Judge did not follow the example of the four aſſiſtant-judges of Jamaica, who appealed to the Privy Council, upon their being ſuſpended from office by Governor Dalling. The noble conduct of his Majeſty's Council on the 23d of March, 1781, *is worthy of the imitation of ſucceeding Privy-Councils.* The minute, of the repreſentation to his Majeſty on the charges againſt Governor Dalling, ſets forth, that 'the whole of his conduct, we are concerned to find, has given occaſion to a variety of contention and altercation, and diſturbed the peace and harmony of your Majeſty's ſubjects in Jamaica. It nevertheleſs becomes our duty humbly to obſerve to your Majeſty, that a due, impartial, and uninfluenced, adminiſtration of juſtice, in your Majeſty's colonies, is a matter in which the lives and properties of your Majeſty's ſubjects are moſt materially intereſted; and that the interference of a Governor, in any proceedings in a court of judicature, which do not come in due courſe and officially before him, and more eſpecially pending the cauſe, is highly improper, and ever to be diſcouraged.'"

" † How ſhameleſs and hardy muſt be the mind of that man, who can complain of the want of an *Aſſeſſor* or Spaniſh graduated lawyer, when it is ſo well known that Don Julian Padilla, a relative of the widow Centeno, was ordered to leave the iſland, for no other crime, than that he was an advocate, whom the Spaniſh inhabitants petitioned might be allowed to reſide and practiſe in the iſland. A

The impropriety of Governor Picton's conduct in ſuſpending Judge Nihell from his functions, is aſſerted without being proved. His reaſons for ſo doing appear to have been ſatisfactory to the party himſelf; for he did not take the advice given him by the writer of this book, and appeal to the Privy Council, after the example of the four aſſiſtant Judges of Jamaica, who were ſuſpended from office by Governor Dalling.

From the variance between Sir Ralph Abercrombie's proclamation granting the inhabitants the continuance of Spaniſh laws, and his inſtructions to Judge Nihell to act according to the dictates of his own conſcience, although it might be contrary to the form and ſpirit of thoſe laws, may we not preſume Judge Nihell, who held landed property in Trinidad, to have been apprehenſive that in caſe of the reſtitution of that colony at a peace, his property might have been made anſwerable for thoſe deciſions in which he had deviated from the laws of Spain? May we not further preſume, that under this impreſſion he felt ſome heſitation in diſcharging the duties of his office, and was glad to be relieved from a ſituation of ſuch delicate reſponſibility? Since the ceſſion of the iſland to Great Britain, the ſame difficulty no longer exiſts; and this conſideration may reconcile the conduct of Governor Picton in formerly ſuſpending him from, with that of General Hiſlop in lately re-appointing him to, the office of Chief Judge.

For the truth of the complaint that there was no Spaniſh lawyer on the iſland, properly qualified to act as aſſeſſor, we have the authority of Sir Ralph Abercrombie himſelf, whoſe official letter to Judge Nihell, dated March 1ſt, 1797, contains the following paſſage. "As it has been neceſſary to remove the perſon who filled the office of aſſeſſor, and that no proper perſon can be found to ſucceed him, you will in all civil caſes previouſly convene three of the moſt intelligent and upright men in the colony, or conſult any able lawyer; and having received their opinion upon ſuch points as you want, proceed upon their judgment to give ſentence upon the caſe." As to Don Julian Padilla, who we are told in a note was ordered to leave the iſland for no other crime than that he was an advocate, the fact is, that he was not a capitu-

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Spaniſh gentleman, who promoted the petition, was told by the Governor, that he wanted *no Aſſeſſor;* and, making uſe of ſome coarſe epithets againſt *all* lawyers, he ordered, that this advocate ſhould leave the iſland in a few hours!"

lant of the iſland, but the ſubject of a power at war with Great Britain; who in conſequence of a petition of the widow Centeno, to whom he was related, was permitted to come up from the Spaniſh Main to Trinidad for the expreſs purpoſe of arranging her affairs after the deceaſe of her huſband, and quitted the iſland as a matter of courſe, at the expiration of the term for which he had received permiſſion to remain.

Much blame is imputed to Governor Picton, for returning judicial affairs into the court of the Alcaldes, whom our author repreſents as guilty of all manner of mal-practices, and as moſt profoundly ignorant; though he ſtates it as a qualification of Mr. Nihell for the office of Chief Judge, that he had ſerved as Alcalde for two years; and in his outline of the ancient government and juriſprudence of the colony, he ſays, "the Alcaldes of the firſt and ſecond election carried on all civil and criminal proceſſes with the aſſiſtance of an aſſeſſor." After all, therefore, Governor Picton appears merely to have reſtored the adminiſtration of juſtice to its former channel.

This Gentleman of the Iſland, who deals about his white waſh and black ball with an unſparing hand, daubing Mr. Fullarton with the former, and beſpattering Governor Picton and his friends with the latter, after extolling Judge Nihell, abuſes the Alcaldes to whom his power was delegated. It would be doing injuſtice to his ſentiments, not to give them in his own words.

"But, who are the Alcaldes of the firſt and ſecond election? and how are they appointed, to whom the powers of the Chief Judge were transferred; and to whom the characters, fortunes, and lives, of his Majeſty's ſubjects were to be ſubmitted? Are they Spaniards of the firſt reſpectability, education, and property, in the Iſland?—for, ſurely, we ſhould expect that they would be choſen to ſuch illuſtrious ſituations for their extenſive knowledge, amiable and dignified ſentiments, and independent fortune: but it is not ſo! Are they elected by the voice of the people? No: they are elected by the members of the Cabildo from among themſelves! and the *ſine qua non* of their qualification is the Spaniſh language. For were they, even, moſt eminently qualified in thoſe points, which, in other countries, are ſo neceſſary to form the judicial character, yet they would not be qualified without the Spaniſh language; which, therefore, ſupercedes every other qualification. Nay, that '*upright* Judge and *virtuous* Magiſtrate,' St. Hillaire Beggorat, has declared on oath, that, to be an Alcalde, it is not neceſſary even to read and write*;

* "Vide evidence in the caſe of Picton for torture of Louiſa Calderon."

although he is to decide according to law!

'Quamvis jurato metuam credere tibi teſti——'

Juven. Sat.

"And this will explain how the corrupt Eſcribanos can govern the deciſions of thoſe Judges, to whom the powers were transferred, which Sir R. Abercrombie had committed to Judge Nihell.

"But, the Alcaldes *muſt* underſtand the Spaniſh language, or the Spaniſh Eſcribanos could not carry on their *trade* with them. And who are the inhabitants, *not being Spaniards*, who beſt underſtand the Spaniſh language? They are men of all nations:—Engliſh, Iriſh, French, Corſicans, &c. who, taking advantage of the indulgence and protection of the Spaniſh government, 'found an aſylum in Trinidad*;' often taking with them their mortgaged negroes, to the ruin of their juſt and generous creditors in Granada, St. Vincents, St. Lucia, Martinique, Guadaloupe, Antigua, Montſerrat, and St. Kitts. And, with property thus fraudulently poſſeſſed, they acquired conſequence about the government in Trinidad; and, ſeeing the road to preferment by the Spaniſh language, they ſoon became accompliſhed for the exerciſe of thoſe judicial functions, which the cauſe of their early ſettlement in the Iſland moſt fitted them to diſgrace!"

The following note is annexed to the above paſſage.

"For the confirmation of this ſtatement, I appeal to Meſſrs. Black and Beggorat, *honourable* members of the Council and Cabildo; who are from ſome of thoſe Iſlands, have long reſided in Trinidad, and, *than whom*, none better know that it was a place of refuge for fraudulent debtors and public delinquents.

'Æthiopem Albus derideat.'——

Juven. Sat."

We ſhall anſwer the inſinuations againſt the characters of theſe abſent gentlemen by facts which we are authorized to ſay cannot be controverted. Mr. Black had been many years a member of his Majeſty's Council in Granada, under the government of Lord Macartney. He had been unſucceſsful there as a merchant, but he carried away with him no property belonging to his creditors. At Trinidad he married a lady poſſeſſed of a ſugar eſtate, with the produce of which he has made large payments to his creditors; a conduct which does honour to his principles, and to thoſe of Mrs. Black; as by the marriage contracts of that government the property of the wife cannot be made reſponſible for any claims upon the huſband. Mr. St. Hilaire Beggorat was a merchant

"* Colonel Draper's Letter."

at Martinique, from whence he was induced to remove to Trinidad by the inviting Cedula of the Spaniſh government; and after carrying on buſineſs there for ſeveral years, he purchaſed an eſtate on which he now reſides: his circumſtances were ever independent, and his character was always unimpeachable. The talents of both theſe gentlemen are of the very firſt claſs, and ſuch as eminently qualified them for the ſituations which they were called to fill by Governor Picton. Had they not borne honourable teſtimony to his merit, and nobly ſtood forward to ſtem the torrent of calumny, intereſt, and intrigue, with which he had nearly been overwhelmed, theſe ſcurrilous inſinuations would never have been vented againſt them by this ſoi diſant Gentleman of the Iſland.

The Alguazils are thus characterized: "They are armed conſtables, generally of the loweſt claſs of Spaniards, and often coloured men or negroes; capable of every degree of chicane, and ready tools of tyranny and rapine." The Alcaldes de Barrio are declared to be worſe than uſeleſs; and a long account is given of the abuſes of power practiſed by the commandants of the different quarters.

Our author then proceeds to the ſubject of torture; and ſtates that "in the quarter of North Naparima, a naked ſlave was placed on a neſt of ſtinging ants, until the excruciating agonies of ſuch exquiſite torture nearly extinguiſhed life." We are unwilling, for the honour of human nature, to give credit to this ſtatement. If any man was capable of ſuch cruelty, why was not his name held up to public execration? Several pages follow, of extracts from Beccaria on Crimes and Puniſhments, which give riſe to the following reflections.

"How little did the *Marquis Beccaria* expect, that 'theſe truths' could be ever known in any part of the Britiſh empire in vain: how much leſs did the Tranſlator imagine, that 'this treatiſe' would be ſo far from 'uſeleſs in England;' or, notwithſtanding 'the excellence of our laws and government,' that 'examples of cruelty and oppreſſion' would be found? but, ſtill leſs did the commentator apprehend, inſtead of 'the queſtion being *decided;*'—inſtead of 'England *alone* being the inſtructor of all other nations in this particular;' that, in the nineteenth century, England ſhould be the only nation of civilized Europe, in which the queſtion ſhould remain undecided, whether a Governor ſhall inflict torture in any, even the moſt diſtant, part of the empire. For, it is contended by the defenders of torture, or rather the defenders of GOVERNOR PICTON, that he was juſtified in the infliction of it under the Britiſh flag in Trinidad, provided it was authorized by Spaniſh law, or the law of that Iſland. If ſuch a precedent were eſtabliſhed, what Engliſhman would go to Trinidad, or

remain in that or any other country conquered by or ceded to Great Britain?

"It has been urged by ſuch defenders of ſeverity, that his Majeſty's inſtructions continued and enforced the laws and inſtitutions which ſubſiſted previous to the ſurrender of the iſland:—but they gain nothing thereby; for, it is as little in his Majeſty's liberal diſpoſition as it is in his power to authoriſe, by his inſtructions, any thing contrary to natural juſtice and equity. And, if we were even to allow that torture was uſed in Trinidad previous to its conqueſt, legal opinion and precedent are againſt the continuance of it under a Britiſh government. In the trial of Fabricas v. General Moſtyn, p. 49, it was ſaid, by Juſtice Gould,—'under ſuch a conſtitution in which we live, if there is a power that is not circumſcribed by clear, poſitive, and preciſe rules, yet both natural juſtice and equity are the principles that ought to govern ſuch a truſt.' And, by Lord Chief Juſtice de Grey, 'if any country, in which torture and baniſhment are the law, ſhould come into the poſſeſſion of Great Britain, theſe puniſhments fall of courſe: the conſtitution of Great Britain puts an end to them.' P. 60.

"But, the Quebec-Bill is a caſe in point, ſhewing at once, that 'the conſtitution of Great Britain would not permit the criminal laws of a deſpotic government to continue in any of its plantations.' The 'Statute, 14 Geo. 3, c. 83, makes the laws of Canada the rule of deciſion there, in all matters of controverſy relative to property and civil rights, but eſtabliſhes the *criminal law of England* in that province.'

"It need not, however, be allowed, that it was the practice of the Tribunals in Trinidad to inflict torture; for, it muſt be ſtated, in juſtice to the Spaniſh Governors of that Iſland, that it was proved, on the trial of GOVERNOR PICTON, *torture was never uſed there previous to his government.* And, as the uninformed may be impoſed upon, by artful attempts to excuſe or extenuate ſuch cruel, unjuſt, and abſurd practices, it is alſo neceſſary to ſtate, that, after torture had been aboliſhed in every civiliſed part of Europe, except Spain, King Charles III declared, to the council of Caſtile, his decided diſapprobation of it. In Spain, the royal will is law. The effect was, from the time of that declaration, the infliction of all torture was ordered to ceaſe; ſo that, *during the laſt thirty years, there is no inſtance of torture, under the Spaniſh Law, excepting the inſtances under the government of* COLONEL PICTON, *the Engliſh Governor of the Iſland of* TRINIDAD!"

After premiſing that it is an abſurdity in terms to apply the name of torture to the piquet, a puniſhment uſed in the cavalry for trifling offences, when whipping is uſed for heinous offences; we add, that in preſcribing that puniſhment, Governor Picton, according to his inſtructions, modified the laws of Spain by the milder ſpirit of the laws of Great Britain. The conſtitution of Great Britain, which,

as Lord Chief Juſtice de Grey ſays, puts an end to torture, was not, nor yet is, eſtabliſhed in Trinidad; nor is even the criminal law of England eſtabliſhed there, as it is in Canada. His Lordſhip's obſervation, therefore, is inapplicable; nor is the Quebec Bill a caſe in point. The mildeſt puniſhment was inflicted on Louiſa Calderon, by which the exiſting laws of the country could be ſatisfied; nor was it uſed to extort evidence from the innocent, as our author aſſerts, for her guilt had been inconteſtibly proved. The object in view, was, to regain for an honeſt man the hard earnings of a life of induſtry, of which this girl and her paramour had robbed him; and this object was attained by placing her on the piquet, where ſhe made that confeſſion, to extort which every other means had been found ineffectual. As the Spaniſh laws remained in force, with what propriety could that application have been refuſed to the injured party which thoſe laws warranted, and which alone could enable him to recover his property? Had the law of England been acted upon, the girl would have been hanged for a capital offence, and he would have loſt his money. By acting upon the law of Spain, *her* life was ſpared, and *his* money recovered. Where then would have been the advantage, in this caſe, of deviating from the uſual practice of the Spaniſh tribunals? Subſtantial juſtice was done to the injured party, and the life of the offender ſaved; yet this is tortured into cruelty and tyranny! The aſſertion that torture was never uſed in Trinidad previous to the government of General Picton, is contradicted by the examinations taken before the Governor and Council which have already been referred to. Franciſco de Caſtro, one of the Eſcrivanos, depoſed, "that on the 6th of June 1791, Don Matias de Letamendi, Alcalde of the firſt Election, having for his aſſeſſor E. C. Licenciado Don Blas de Savignon, condemned the negro Franciſco, ſuſpected of the murder of a negro man named Andre, to be put to the queſtion by torture; and that a true copy of the proceedings remained depoſited in his office as Eſcrivano, the original acts having been ſent to the audience of Carraccas, and having been returned, as he was informed, by the aſſeſſor Don Blas de Savignon, with a confirmation of the ſentence of torture on the negro Franciſco." The examination of Judge Nihell on this point is as follows: "Queſtion 9. Do you know of any book you had before cited, containing any law authorizing the infliction of torture in any caſes whatever? Anſwer. Several of them do: but I particularize Elizondo, becauſe it is impoſſible to doubt that the laws contained in

this author are in force in the colonies. His commentaries in eight volumes were written expreſsly for the information of the tribunals in the Indies; and my friend Don Juan Jurado was ſo anxious for my governing myſelf by the rules which he lays down, and forming my deciſions according to the laws which he cites, that he made me a preſent of a complete ſet of them on my being appointed Chief Juſtice. This author cites the law for the infliction of torture very clearly, and points out the caſes in which it is to be inflicted, in his firſt volume."

"Queſtion. Do you therefore conſider that the above law is in force in the colony at the preſent day? Anſwer. I moſt aſſuredly do; but judges are cautious how they inflict it."

The aſſertion we have thus diſproved is ſaid to have been proved on the trial of Governor Picton. Here the evidence of Mr. De Gourville is probably alluded to; who, not underſtanding the Engliſh language, did not conſider the word *torture* as applicable to ſuch a puniſhment as the piquet, ſpeaking of which he ſaid, "c'eſt un *gene* ce n'eſt pus une *torture*." He had frequently ſeen the thumbs of perſons tied together with ſmall cords; he had ſeen men puniſhed by being put in the ſepo, an engine uſed on board Spaniſh ſhips of war; but he conſidered none of theſe modes of puniſhment as torture. In his ideas, the word torture meant the rack; or ſuſpending the party to the ceiling, and letting him down to a certain diſtance with a ſudden jerk, ſo as to diſlocate the ſhoulders; or applying lighted torches to the tender parts of the body; or ſuch other extreme puniſhments as are uſed in the Spaniſh tribunals. Theſe he had never ſeen in Trinidad, and gave his anſwer accordingly. It is farther aſſerted, that "King Charles the Third declared his decided diſapprobation of torture to the Council of Caſtile, and that from the time of that declaration, the infliction of all torture was ordered to ceaſe; the royal will in Spain being the law." But the royal will muſt be declared, before it can become law, and be acted upon; and we aſk, where is the declaration to that effect; or how can this account be reconciled with the proceedings in Trinidad in the year 1791, which we have juſt recited, when a negro was ſentenced to the torture, and that ſentence was confirmed by the royal audience of the Carraccas? What credit is due to a writer, whoſe poſitive aſſertions are thus contradicted by facts?

The next ſubjects of diſcuſſion are the population, agriculture, and commerce of the colony. The great influx of

inhabitants, and the riſe in the value of landed property after the conqueſt, are juſtly attributed to that rage for ſpeculation which marks the Britiſh character. The ſubſequent decreaſe in the white population, and depreciation of landed property, are aſcribed to the diſſatisfaction excited by the continuance of Spaniſh laws; and the check given to the commercial proſperity of the colony is imputed to the duty of 3½ per cent on all exports and imports. This tax is undoubtedly highly impolitic; but it is the only tax which the Governor and Council are authorized to levy, and this circumſtance renders the neceſſity of a new conſtitution the more urgent. Our author's remarks on this ſubject are very judicious, and we regret that their length prevents us from extracting them.

We now come to the period when Colonel Picton, who had been left in the military command of the iſland, was appointed to the civil government of it by his Majeſty: the tranſition to which opens as follows.

"Previous to this ſudden increaſe of population, Colonel Picton received his Majeſty's commiſſion as civil Governor; which was accompanied with inſtructions, 'to chooſe, from among the proprietors of the ſaid iſland, a Council conſiſting of not more than five nor leſs than three perſons,' who were to aſſiſt him, and with whom he was '*required to conſult and adviſe;*' but '*to act contrary to their opinions,*' when, in caſes of importance, he ſhould judge that it was requiſite: and 'to remove the members' thereof, 'and to chooſe others in their room;' but to tranſmit immediately, 'to one of the principal ſecretaries of ſtate,' his reaſons for doing any of theſe extraordinary things. Accordingly, counſellors were choſen; and, among them, ſome *Roman Catholics* were admitted to perform the duties of that office, notwithſtanding ſuch a meaſure was contrary to the principles of the Britiſh conſtitution; and, alſo, to the uſage of every other Britiſh government in the Weſt Indies.

"But, how far this meaſure may be adviſable in the preſent day, and under what circumſtances, ſhall be conſidered when I come to the diſcuſſion of the ſubjects connected with it.

"The Council was appointed by the Governor. One *Frenchman* was choſen, but not a ſingle Spaniard!—And that Frenchman was *St. Hilaire Beggorat, who adviſed the infliction of torture to extort evidence!*—His appointment produced much jealouſy and diſcontent. The reſpectable Spaniards, ancient officers under the Spaniſh government, found themſelves neglected, and their countrymen not repreſented in the council, in order to give place to *an alien;*—one, who was not a natural ſubject either to the government of the conqueror or the conquered; nor, even an adherent to the houſe of Bourbon; on which account, both the Engliſh ſubjects and French

royaliſts were alſo highly diſſatisfied. He is ſtill a member of that honourable council, and, at the ſame time, a member of the *illuſtrious Cabildo;* by which means, his influence, be it well or ill directed, becomes double that of any other man in the community. Nor ought it to be overlooked or forgotten, that, after acting under the oaths of allegiance to the King of Great Britain, he goes from the Engliſh *Council* to ſit in the Spaniſh *Cabildo;* acknowledging the ſupremacy of the Pope and tranſubſtantiation in the *Cabildo*, roundly ſwearing in the *Council* againſt both, as ' impious, heretical, and damnable!' But *cede magnis* is his maxim; and Colonel Picton ſays he is ' a virtuous and upright magiſtrate!'—Mr. Black has a claim to the *ſame ſort* of character for ' virtue and uprightneſs;' as, whether he be Proteſtant or Roman Catholic, he has been ſome time member of theſe two Councils; and, therefore, all theſe remarks are equally applicable to him.—Governor Piction, no doubt, had an eye to the ſtate of their conſciences in his ſtatement to the colonial miniſter.—Under the article religion,—he ſays, ' the Roman Catholic religion, by an article in the ſchedula, was an indiſpenſible qualification to the admiſſion of ſettlers.' That circumſtance, however, was little enforced by the late Governor, who was *not a bigot.* Natives of *Ireland* were received *without examination*, the Catholic faith being, in the Spaniſh idea, as inherent to [in] that nation as to [in] their own. This may be very ſoothing to the old ſettlers in general: but,—though neither Mr. Black, Beggorat, nor Langton, were *examined* on their ſettling in the iſland, *they muſt have been ſworn into the Spaniſh Council as Roman Catholics;* and *in the Engliſh Council, they muſt have ſworn as Proteſtants, if* they were ſworn according to the principles of our conſtitution:—and, *if they were not*, then, in both caſes, they are ineligible for his Majeſty's Council."

Our author, to gratify his reſentment, has here overſtepped the bounds both of truth and moderation. Governor Picton acted under his Majeſty's inſtructions, not under the Britiſh conſtitution. Thoſe inſtructions did not reſtrict him from nominating Catholics as members of the Council; but declared them eligible, and even preſcribed the oaths to be required of them. As the laws of Spain continued in force, men who had lived under thoſe laws were certainly beſt qualified to be his adviſers; and theſe could be no other than Catholics, the Roman Catholic religion being, according to the firſt article of the Cedula quoted in the above extract, " an indiſpenſible qualification to the admiſſion of ſettlers." It ſeems rather extraordinary, that this writer ſhould perpetually reaſon as if the Britiſh conſtitution was actually eſtabliſhed in Trinidad, when his profeſſed object in writing his book is to complain that it has *not* been eſtabliſhed.

The Council appointed by Governor Picton was compoſed

of one Spaniard, one Frenchman, and three Engliſhmen. Don Chriſtophe de Robles, a Spaniſh planter of the largeſt property and greateſt reſpectability in the iſland, was nominated ſenior member of this Council, and ſo continued till his death. Yet we are told by this writer, that one Frenchman was choſen, *but not a ſingle Spaniard.*—Oh! Shame, where is thy bluſh?

A petition to his Majeſty from many of the inhabitants of Trinidad, praying for the privileges and protection of the Britiſh conſtitution, as experienced by a free repreſentation in a houſe of aſſembly, and in the trial by jury, is next given; and a long narrative of an intended public meeting having been prevented by Governor Picton, whoſe hoſtility to the eſtabliſhment of the Engliſh colonial form of government is repreſented as having produced the moſt diſaſtrous effects on the proſperity of the colony. A ſtory is introduced of a Mr. Wood, who came to Trinidad from the Bahamas, but, finding the ſituation of affairs preſent an unpropitious aſpect, ſoon went back again. The author means that his readers ſhould apply this expreſſion to the conduct of Governor Picton; but as he appears, by this ſame ſtory, to have given Mr. Wood the choice of all the unoccupied lots of land, and to have put him in poſſeſſion of the choſen ſpot, unleſs we can bring ourſelves to believe that kindneſs and encouragement are more likely to diſguſt than to conciliate, we cannot take the impreſſion which the author means us to receive. Among the numerous ſpeculators who came to Trinidad, many had only temporary objects. Some hoped to purchaſe land, and ſell it again at an advance; others to find a market for goods which were unſaleable in the iſlands where they reſided. The ſame roving and unſettled diſpoſition which brought numbers there, would induce many of them to go away again, from various motives totally unconnected with the political government of the colony. The author attempts to ſhew, from a table of the population of Trinidad from 1797 to 1805, that the diſpute about the Britiſh conſtitution and laws produced a conſiderable emigration of Engliſh ſettlers; but his ſuppoſitions and inferences are too vague to lead to any juſt concluſions.

The appointment of commiſſioners for the government of the iſland is next conſidered, and the precedent for this meaſure is certainly not of the moſt encouraging deſcription. After the conqueſt of Jamaica (as is quoted from Edwards's Hiſtory of the Weſt Indies), Oliver Cromwell appointed five

commiſſioners to govern that iſland; but they did not effect any thing; for, out of the five, three returned to England without leave, and the other two fell victims to the climate. Jamaica was conquered in 1655, and in 1661 Governor D'Oyley was directed, with the advice of a Council *to be choſen by the inhabitants,* to paſs laws ſuitable to the exigencies of the colony: nor was it long before the Governor, Lord Windſor, was inſtructed to call an aſſembly, to be indifferently choſen by the people at large, that they might paſs laws for their own internal regulation and government; a privilege which it is contended the inhabitants of Trinidad have an undoubted right to exerciſe, with this limitation only, that "the laws which they might paſs ſhould not be ſubverſive of their dependence on the parent ſtate." Referring to the inſtructions given to the Governor of Jamaica in the reign of King Charles the Second, our author obſerves,

"If the commiſſioners appointed for the government of Trinidad had been empowered to act upon ſuch principles, it is probable that the colony, ere this, would have been reſtored to proſperity and good order: but the appointment of three ſuch perſons to the joint performance of the office of Governor was not founded in wiſdom upon this occaſion, as the event has exemplified; for ſuch an appointment could not promiſe much ſucceſs, while Colonel Picton, who had ſo deeply committed himſelf, was allowed to be one of the commiſſioners. It ought not to have been expected that his over-bearing mind would eaſily brook the mortification of being let down to a ſecond place in that government, which he, alone, had ſo long conducted without controul: it was ſtill leſs to be expected that he would fail to calculate upon his being left in full poſſeſſion of the military power, whenever he had any deſperate point to carry. Thoſe who are acquainted with the true diſpoſitions of Colonel Fullarton and Colonel Picton, the firſt and ſecond commiſſioners, would never think it neceſſary to aſcribe any thing that has happened to any *private* matter of diſpute. It was ſufficient that Colonel Picton ſeemed determined to obtain an implied ſanction to his former adminiſtration, by procuring an acquieſcence in ſimilar meaſures under the government of the Commiſſioners; while the *wiſdom* and *humanity* of Colonel Fullarton as naturally determined him not to afford the leaſt ſemblance of a ſanction, by his ſilence, to the outrages that had come to his knowledge, and much leſs to permit the repetition of them.

"But it is unneceſſary, in this place, to enter farther into the origin and nature of theſe diſputes; for, although the guilty will be as ſilent as the circumſtances will allow—as guilt never invites inveſtigation—yet the innocent can only avoid participating in the public opprobrium which the guilty alone deſerve, by perſevering in a man-

ly demand for that open and unequivocal inquiry, which muſt, ultimately, fix the ſentence of the law on the conduct that merits it. Should ſuch an inveſtigation be refuſed by government, or be evaded by the accuſed, the diſcuſſion of the ſubject will remain with the firſt commiſſioner, Colonel Fullarton; who will, no doubt, boldly expoſe the truths yet unknown, and enable the public to give their impartial verdict."

One would think that this gentleman had been ſo fully occupied at home, for ſome months paſt, in preparing his work for the preſs, as not to know what had been paſſing out of doors; or he would have learned that the inveſtigation had been made by the Privy Council, and the reſult declared, in the acquittal of Colonel Picton of all the charges brought againſt him by Mr. Fullarton.

So much of what follows relates perſonally to Mr. Fullarton and Governor Picton, that the author ſeems abſolutely to have forgotten the title of his work; for he is writing the hiſtory of individuals, not of the colony. We have the addreſs preſented to Mr. Fullarton after Colonel Picton had reſigned, and left the iſland; and a compariſon is drawn between the number of ſignatures to this addreſs, and thoſe to two other addreſſes; one to Colonel Picton on preſenting him with a ſword, and the other to the King, praying him not to accept of Colonel Picton's reſignation.

[To be continued.]

All the Talents in Ireland! a Satirical Poem; with Notes. By Scrutator. 8vo. Pp. 44. 1s 6d. Stockdale, Pall Mall. 1807.

WE are happy to find that Ireland is reſolved to keep pace with England in delineating her portion of "All the Talents;" and a pretty portion it is truly! In his preface, the ingenious author, who is a very able aſſociate of his predeceſſor *Polypus*, explains the motive of his undertaking.

"Since the late change of Miniſtry, various publications have appeared, developing the characters and the conduct of thoſe men, who, arrogating to themſelves 'All the Talents' and wiſdom of the nation, and vainly imagining themſelves poſſeſſed of permanent power, had the audacity to attempt the exerciſe of that power independent of His Majeſty, and to the utter ſubverſion of the fundamental laws, eſtabliſhments, and conſtitution of the country. Though the bill which they endeavoured to paſs into a law affected to be for

the relief and benefit of ſectaries of every deſcription, by admitting them without teſt or reſtriction to the higher ranks of the army and navy; and even making them capable of being entruſted with the ſupreme direction of the national force and means of defence; yet it is certain that the entire plan originated in Ireland, and was concerted and intended as a boon to the Iriſh Roman Catholics, and a forerunner of opening *to them* the road to ſupreme civil power, as well as military; and indeed it muſt ſtrike every man, on the ſlighteſt reflection, that the one muſt be a conſequence of the other: to ſuppoſe that the greater and more important power and truſt could be granted, and the leſſer withheld, would be an abſurdity too glaring to require confutation by argument. Had this ſcheme ſucceeded, a new phenomenon would have been exhibited in the hiſtory of nations,—that of a complete revolution, worked and effected ſurreptitiouſly, without ſtruggle or force; ſo that the nation, awaking, as it were, from a lethargy, ſhould find changes exiſting, of the cauſe or progreſs of which they were wholly inſenſible. As thoſe men who compoſed the Iriſh Government, and who bore ſo conſiderable a part in this dark tranſaction, have not been particularly noticed in any of the publications which have yet appeared, I conceive a ſketch of their characters, and a view of their plans and aſſociates, may not be leſs intereſting to an Engliſh than an Iriſh public. I ſhall feel myſelf fully rewarded for the labour of this production, ſhould my humble endeavours ſerve to illuſtrate a ſubject which only requires to be known, in order to its being duly appreciated; and to make the nation form a view of the dangers it has eſcaped, and more ſenſible of the gratitude which they owe to our moſt good and gracious Sovereign, who has by his firm and vigorous conduct on this occaſion been the ſaviour of the conſtitution and the country."

This reward the youthful bard will certainly receive, for he has illuſtrated a ſubject but imperfectly underſtood in this country. His poem is, like that of his predeceſſor, in the form of a dialogue, between Scrutator, the poet, and Crito, his friend; and it diſplays much of the ſame ſpirit, and of the ſame good poetry. He begins by aſking,

" Shall 'All the Talents' govern every tongue,
And *Iriſh* wiſdom fall alone unſung?
Shall H-w-k, G-n-lle, and their factious band,
Monopolize the ſcorn of all the land?
Shall we not ſing of N-p-t, E-l-t, K-gh,
Whoſe bungling tricks have laid thoſe 'Talents' low?"

There can be no reaſon why Iriſh Talents ſhould remain unſung when thoſe of Britain have been ſo fully celebrated. The bard begins with the late Iriſh Chancellor of the Exchequer.

" SCRUTATOR.

" Pray what is N—t*?

" CRITO.

" N—t is an aſs
That even ſatire's ſelf might freely paſs.
N—t on high above his betters rais'd,
†By plans bewilder'd, and by friends beprais'd;
A ſhallow ſtateſman, quite unſkill'd in rule;
Of ſchemes the ſport; and ſycophants the tool:
Well-meaning heart, but ill-digeſted brains,
His reaſon loſes what his honour gains.
A friend to freedom, but himſelf a ſlave;
He gives to party, what no party gave,
That honeſt conſcience, which he once poſſeſt:
But you, too, know him—You can tell the reſt.

" SCRUTATOR.

" Sir J., 'tis true, much lacks Exchequer fame;
Yet want of knowledge is but half his ſhame,
Who, like his brethren, (economic crew)
‡Struck off old places, and invented new:

" * *N—t.*]—Of the peculiarities of the late miniſtry, one of the moſt remarkable was the eaſineſs with which they adopted into their political fraternity a number of adventurers, who were entirely unacquainted either with the principles of legiſlation or finance. Amongſt the latter, Lord Henry P-tty and Sir J. N— are ſtriking examples; never were men leſs known, puſhed into ſituations of ſuch eminence. Sir J. was a perſon whoſe fame (if any) was excluſively confined to his native city of W-r-d; and until his elevation to the firſt fiſcal dignity in Ireland, his name had about as much notoriety attached to it as that of a petty gauger. Why a provincial banker ſhould make the beſt chancellor of the exchequer, is a queſtion as difficult of ſolution, as why a rakiſh clergyman ſhould make the beſt B-p. Let 'All the Talents in Ireland' anſwer, if they can: but more of the B-p hereafter."

" † *By plans bewilder'd.*]—Sir J., during his adminiſtration, was the means of procuring for this kingdom a moſt agreeable variety of taxation. Methods were propoſed, accepted, and relinquiſhed with incredible velocity. The errors of one act of parliament were repaired by another; and now ſtand in need of a third, which it is abſolutely neceſſary for his ſucceſſor to introduce. This alteration muſt inevitably be purſued in every branch of revenue."

" ‡ *Struck off old places, and invented new.*]—Economic expenditure of the public money was a favourite cant of the late adminiſtration. It is worth while to peruſe a few inſtances of their patriotic covetouſneſs in Ireland: thirty-two additional collectors of exciſe were appointed, by the advice of the Chancellor of the Exchequer;

Who gabbled virtue, and who roar'd reform,
Yet let corruption all their deeds deform;
Cajol'd their country, and deceiv'd their King.
Theſe are the claims, that 'All the Talents' bring;
Theſe are the men, who ſo profoundly wiſe,
'Can read their hiſt'ry in a nation's eyes;'
Our armies routed, and our fleets diſmay'd;
A ſtagnant commerce, and a nameleſs trade."

The next figure exhibited, in this political fantoccino, is the late Secretary to the Lord Lieutenant.

" SCRUTATOR.
" *El—t leave to me,
I'll carve his character without a fee.
Ell-tt, to thee no poet ſpares applauſe,
While friends ſurvive to Pop'ry's fatal cauſe;
While faction's heroes, †Coſtigan and Hay,
Can drag thy half-hid glories into day;

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four inſpectors of ſtamp duties were added to the eſtabliſhment of that department; and the increaſe of ſalaries to officers in the treaſury was enormous. Places were alſo made in the moſt ſhameleſs manner; the avowed inſtruments of electioneering intrigue. It is ſingular, too, that at this very time the attention of Adminiſtration was wholly occupied with taking an accurate review of 'cheeſe parings and candle ends;' nothing but Committees of Finance; ſcraping and ſaving, and bringing in legiſlative proviſions, to prevent reverſions, &c. An innumerable liſt of dirty jobs, performed by thoſe bellowing reformers, might be detailed; but nothing can increaſe the public deteſtation for this hated combination of 'All the Rank, Talents, and Conſideration of the Empire.' "

" * *El—t.*]—This gentleman was rather an unfavourable ſpecimen of the materials which the late Adminiſtration averred themſelves to be compoſed of. Confeſſedly a man of inferior abilities, he was of courſe quite unequal to the critical juncture and difficulties in which he and his colleagues, by their accumulated follies, had involved themſelves. Mr. El—t (poor man) thought to immortalize himſelf by his exertions, in forwarding the Catholic claims; but, like many other profound political ſpeculators, he overſhot his mark. The Dublin wits beſtowed upon Mr. El—t the agnomen of 'The Caſtle Spectre,' from his incorporeal appearance; and indeed his conſtant communications with the *evil ſpirits* of the land ſeemed to favour the juſtice of the appellation."

" † *Coſtigan and Hay.*]—Theſe are two renowned perſonages; who in the ſucceſſive rebellions, which deluged our country with blood, were *more* than ſuſpected of treaſonable practices; but Mr. El—t (to his honour be it ſaid) noticed theſe worthies with peculiar complacence."

While K-gh can bellow, or while * W-l-n writes
The hideous pamphlet, which ſome fiend indites;
†While *William*'s ſtatue rears its angry head,
To ſee *Sedition* honour'd in its ſtead;
Thy name ſhall laſt, thy counſels ſhall endure
While wit is honeſt, and while verſe is pure.

"CRITO.

" Truce to this jeſting, irony won't do;
'Tis biting truth muſt El—t bring to view;
What ſcanty knowledge, and what lack of worth,
Had 'All the Talents' who ſent El—t forth:
Plac'd him a ruler o'er Hibernia's land,
To break the ties his predeceſſors plann'd;
To browbeat loyalty, the Throne's beſt friend;
‡To herd with traitors, kindneſs cannot mend.

" * *W-l-n.*]—This perſon was formerly a repreſentative in Parliament for an Engliſh borough; but finding that ſphere too extenſive for his humble intellect, he (unhappily for us) reſolved to ſettle himſelf in Ireland; where parties running high, he imagined his turbulent ſpirit would be a welcome reinforcement to the ſeditious. This ſcheme he accompliſhed, and has reſided for ſome time in the county of Tyrone, to the unſpeakable regret and annoyance of all loyally diſpoſed perſons. He has recently publiſhed a pamphlet, containing his correſpondence with Meſſrs. El—t, P-nſ-by, W-k-m, &c., reſpecting what he impudently terms 'the perſecution of the Roman Catholics in his neighbourhood, by a certain deſcription of Orangemen.' The thing being inſolent and ſcurrilous to the laſt degree, was greedily bought up: it does not however tend to give us a very high opinion of the literature of the parties concerned. Mr. W-l-n's ſtyle is elegantly ungrammatical; and Mr. El—t himſelf does not ſeem to have formed his upon the pureſt models. The correſpondence would give the Engliſh public a very correct idea of the vacillating indeciſion of the Iriſh cabinet; in fact, the negociation with Mr. W-l-n was conducted with as much diplomatic form as one with the Sublime Porte."

" † *While William's ſtatue, &c.*]—One of the firſt acts of Mr. El—t's government was to diſcontinue the annual celebration of the birth of this never to be forgotten monarch; and a more barefaced meaſure of inſult to the loyalty of this kingdom was never before attempted. The reaſon aſſigned was, that the celebration would be a pretext for tumult and diſorder; though, in the annals of the city, ſuch had never ocurred upon ſimilar occaſions. But Mr. El—t's object was to break the loyal ſpirit of the country: it was beginning to droop, and another year would have deſtroyed it."

" ‡ *To herd with traitors, kindneſs cannot mend.*]—It is a fact well aſcertained, that, during Mr. El—t's adminiſtration, the moſt marked

*To aſk the low-bred ſpokeſman of a ſect
What grant would pleaſe that H-w-k could effect;
Conceſſions make, the Conſtitution rob,
To purchaſe ſilence from a hireling mob."

Scene changes, and enters the Lord High Chancellor of Ireland, a moſt grave perſonage, and brother-in-law to that pert, petulant Viſcount, who *was* Secretary for the Foreign Department, and who would fain have made his other brother-in-law, the Brewer, Chancellor of the Exchequer! From what a reign of *Nepotiſm* have we eſcaped!

"Yes, †P-nſ-by gave ſome,
And George's turn for flagellation's come,
Bare down his back, leſt he ſhould loſe a ſtripe;
His crimes are heavy, and his ſins are ripe.

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attention was paid to thoſe individuals whom the lenity of a former government had ſpared from tranſportation or death. Theſe were the prime counſellors of Meſſrs. El—t and P-nſ-by. I can allow the latter to have ſome lingering regard for his old friends; but Mr. El—t has no excuſe."

"* *To aſk the low-bred ſpokeſman of a ſect.*]—It is confidently aſſerted that Mr. El—t made a liberal offer of this kind to Mr. John K-gh, and his aſſociates; and the humility of Adminiſtration increaſed the demand of thoſe ruffians. It was undoubtedly neceſſary for the ſalvation of theſe kingdoms, that Meſſrs. El—t and P-nſ-by ſhould have been ſuppliants to a mob, and Mr .K-gh the leader of that mob—impudent and inſatiable. Here lies the great ſecret of the patriot Whigs; they bully their ſovereign, and yet allow themſelves to be frightened by the refuſe of the people. A King can, by their creed, have neither power nor influence; while the dregs and offal of his ſubjects muſt have privileges beyond meaſure, and conceſſions without end."

"† *P-nſ-by.*]—It is difficult to deſcribe this ci-devant Chancellor in adequate terms of reproach. He has been, ſince his debut in political life, one of thoſe arch-anarchiſts, who ſerved no other purpoſe but that of keeping this country in a continual ferment of jacobinical principles and revolutionary practice. As an old follower of the Foxites he was, of courſe, appointed to the firſt legal ſituation in Ireland, and his connection with Lord H-w-k facilitated the arrangement, which gave very little pleaſure to any other than his own party. Mr. P-nſ-by is one of thoſe liberal minded men who would ſacrifice a ſtate and a ſovereign in order to procure the huzzas of a mob. He too has 4000l. per annum. Now that the man has obtained a competence, may God give him grace to quit his old levelling aſſociates; but his late Lordſhip has ſtill a hankering for the Newgate Calendar. He knows what is implied."

Was legal knowledge from our country chas'd?
Was virtue ſcouted? or was ſenſe debas'd?
Was H-w-k partial, or was Gr-n-lle blind,
That they but *George* no Chancellor could find?
Was there no man amongſt their hungry band
To hold the ſcales of juſtice o'er our land?
'Mongſt 'All the Talents' of the harpy crew,
Was there no *lawyer*, P-nſ-by, but you?
Wert thou the man when fell rebellion tore
The very vitals of this hapleſs ſhore,
When nearly *Order* from her throne was hurl'd,
And Treaſon ſhed new horrors o'er the world,
To raiſe thy voice in haraſs'd Britain's cauſe,
Inſpire her courage, and aſſert her laws?
No: meanly ſkulking from the conflict's heat,
Thou gav'ſt no aid to King, to Church, or State:
Thy daſtard ſpirit ſhrank from Danger's look,
Deſerted Honour, and e'en Right forſook.
Come, bring thy records of a twelvemonth's place,
Thy deeds of glory, and thy acts of grace:
You, who againſt all predeceſſors yell'd,
Muſt needs have equall'd, and perhaps excell'd.
*No; for ſome ſtateſmen 'twas a luckleſs hour
That brought their puny wiſdom into pow'r;
They who were loud in Oppoſition's brawls,
And clamour'd treaſon in our ſenate halls,
When chang'd to Miniſters themſelves reveal'd,
Their plans ran counter, and their projects fail'd.

" SCRUTATOR.

" Yes, 'tis moſt true; but P-nſ-by's a Whig.

" CRITO.

" And who for Crown and Anchor cares a fig?
†That dream is o'er, the farce of Freedom's paſt,
A new ſuit's fitted, when the old is caſt.

" * *No; for ſome ſtateſmen, &c.*]—We ſhould never have been acquainted with the '*peſſimiſm*' of 'All the Talents,' had they not been in office for a year. This good has undoubtedly ariſen, that in future theſe men cannot deceive us. They may bluſter, but we'll know them to be arrant cowards; they may brag of honeſty, but we'll know them to be arrant knaves; and then boaſt of their abilities with impunity, for we know them to be devoid of any."

" † *That dream is o'er, the farce of Freedom's paſt.*]—The occaſional prevalence of different oppoſition topics offers an intereſting ſubject for inquiry. The Revolution of France, from its commencement to the publication of Mr. Burke's Letters, was a conſtant ſubject of panegyric with Foxites, and the diſcontented, who were not Foxites.

So with this party: in Pitt's glorious days,
Then France and frenzy ſet us in a blaze.
Great Pitt deceas'd, they other themes provide,
Grants and conceſſions roar from ev'ry ſide."

We now come to the great hero of Ireland, the patriot *par excellence*, the man who may be called literally the *hired orator*, whom Mr. Windham, ſtrange to ſay, *now* hails as his *Honourable Friend*, though but few years are paſt ſince he treated him with as little mercy as he did his late *Right Honourable Friend*, Charles James Fox!—Come forward, man of fifty thouſand *pounds*.

"Thus G-ttn* acted.

"SCRUTATOR.
"And will always turn
"To where diſſentions with moſt fierceneſs burn.

What animated harangues have the Parliamentary debates teemed with in favour of univerſal liberty and philanthropic equality! What thundering anathemas were denounced againſt deſpots and tyrants, monarchical governments, and ariſtocratic influence! The French Revolution (as all revolutions have done ſince the creation) gradually ſubſided into a complete military deſpotiſm. What was to be done now to haraſs the legiſlature? Why, the Oppoſition fortunately diſcovered that the Iriſh Catholics *ought* to be put upon the ſame footing as the Proteſtants, without regard to the eſtabliſhment. No one imagines that the greater part of the Oppoſition care a feather as to the conſequences of theſe conceſſions. Catholic emancipation is a good party watch-word, which preſerves unanimity among thoſe oppoſers of Government. It is, I again aſſert, from no political conviction of rectitude that this meaſure is ſo repeatedly brought forward; the diſcuſſion affords ſome pretext for awakening a clamour againſt a Proteſtant Miniſtry. But we are now (thank Heaven) poſſeſſed of a vigorous and efficient Adminiſtration, who will firmly ſupport their Sovereign againſt the innovating principles of 'All the Talents.'"

"* *G-tt-n.*]—It is lamentable for a thinking mind to reflect upon the various viciſſitudes to which the moſt brilliant abilities and admirable acquirements are ſubject. H—— G-tt-n affords a melancholy illuſtration of this remark: commencing life under the moſt favourable auſpices, poſſeſſing intellectual powers of the higheſt order, and gifted with an uncommon fire of eloquence, he might have looked forward to the firſt ſituations of the ſtate, and become another Chatham in the eyes of admiring countrymen. How contrary to all this has been the tenor of his political life! His prime wiſhes ſeem to have been, maintaining a conſtant ſtruggle with the prerogatives of the Crown, without extending the privileges of the ſubject; and creating

Oh! for a verſe as warm, a pen as bold
As Heav'n once gave to Juvenal of old,

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a ceaſeleſs clamour for liberty, in a country where liberty was exemplified by his being allowed ſuch a latitude. The firſt great æra of Mr. G-tt-n's political exiſtence is the grant of the free trade in the year 1779. Will any one aſſert, now that the period of commercial frenzy has elapſed, that this meaſure has produced any extraordinary national advantages? Will it not rather be believed that the habit of inflammatory ſpeaking, which at that time firſt gained ground in parliamentary uſage, was the means of producing that ferment in the public mind which afterwards occaſioned ſuch fatal conſequences? The pecuniary compenſation to Mr. G-tt-n for his ſervices was humiliating; it was eſtabliſhing a precedent for what Mr. Flood aptly termed 'mendicant patriotiſm;' and to make the grant ſtill more degrading, Mr. G-tt-n accepted forty-nine thouſand pounds for *prompt payment*. From this period to the year 1798 Mr. G-tt-n was the evil genius hovering over this devoted iſland. In the ſpring of this year (1798), when the previous partial inſurrections firſt aſſumed a determinate form of general rebellion, three of the principal conſpirators, namely, Neilſon, Hughes, &c. went down from Dublin to Tin-h (the ſeat of Mr. G-tt-n), and were introduced to his ſtudy: there they ſhewed him what they called 'the Conſtitution of the United Iriſhmen,' being a ſketch of the ſpecies of 'proviſional' government which the rebels intended to ſubſtitute for that of his Majeſty, upon ſucceſs declaring in their favour. Theſe three perſons remained for two hours cloſeted with Mr. G-tt-n, who minutely inſpected and retained a copy of this code of treaſon. Immediately ſubſequent to this interview, the rebellion broke out with its accumulated train of horrors. Mr. G-tt-n ſhortly before went over with his family to England, where he reſided during the diſturbances. In Mr. G-tt-n's abſence very ſtrong meaſures were adopted by Government and various corporate bodies to expreſs their diſapprobation of his public conduct; his name was eraſed from the Privy Council, and he was diſfranchiſed by the corporation of Dublin, who had admitted him to the freedom of their city: the members of Trinity College alſo took down his picture from their examination hall, and replaced it with that of the illuſtrious Lord Clare. From this time Mr. G-tt-n continued in a degrading obſcurity, out of which an indignant public were unwilling to draw him; but in the year 1805, the Catholics, wiſhing to agitate what they call their juſt claims, procured Mr. G-tt-n (through the influence of Earl Fitzwilliam) the repreſentation of the borough of Malton. He (as in duty bound) made ſeveral harangues in their behalf; but, on the whole, ſhewed himſelf to be declining in that epigrammatic eloquence and argumentative oratory which formerly characteriſed his ſpeeches. Upon 'All the Talents' coming into power, one of their firſt acts was reſtoring Mr. G-tt-n

To laſh the great ones of the Roman ſtate,
And hold up crime to univerſal hate;
Then would my muſe to G-tt-n give her ſong
In ſtrains as bitter as his life is wrong;
Snatch from his name the little that remains
To hide from view innumerable ſtains.

" CRITO.

" They ſay he's honeſt.

" SCRUTATOR.

" How that word reſounds!
What made him honeſt? Fifty thouſand pounds.
What man would rob that could his pockets fill
With griſt, ſo taken from a nation's mill?
He that could caſh into his coffers bring
By public bounty, would not wiſh to ſwing.

" CRITO.

" But ſtay, perhaps when G-tt-n's head's laid low,
He'll leave a nation's gift to Channell Row.

" SCRUTATOR.

" Not he: the pauper wants the generous mind
To feed his fellow beggars left behind;
He'll die unſorrow'd, as he liv'd defil'd,
His fate unpitied, and his name revil'd.
Oh, had this man purſu'd a patriot's courſe,
With vigorous virtue, and with manly force;
Had he employ'd the talents nature gave,
To ſerve his Monarch, and his country ſave;
Then would the poet bleſs him in his lays,
All good men honour, and all wiſe men praiſe;
His fame would meet a never-fading bloom,
A nation's heart his monument and tomb.
Oh, ſad reverſe! oh, ill exchang'd renown!
So baſely barter'd for thy Sovereign's frown;

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to his ſeat at the Privy Council. They afterwards gave him their ſtrenuous ſupport, in order to carry his election for the city of Dublin, which, with the aid of the Catholic party, ſucceeded. Since the above was written, I have ſeen a ſpeech of Mr. G-tt-n's in ſupport of the amendment to the late addreſs to the throne, propoſed by Lord Viſcount Newark: in it I was a good deal ſtruck with the laviſh expreſſions of praiſe with which Mr. G-tt-n eulogiſes the conduct of the members of Trinity College. Perhaps he looks forward to the re-inſtatement of his portrait on their walls:

'Animam *pictura* paſcit inani.'

For Mr. G-tt-n's political character and diſplay of his conduct, ſee Report of the Houſe of Lords of Ireland, and Dr. Duigenan's Letter to Henry Grattan, Eſq."

What boots it, G-tt-n, that a numerous hoſt
Of Treaſon's ſons extol thee as their boaſt;
That round thy chair, in mock triumphal pride,
A band of ruffians with thy banners ride;
While with delight true Independence ſaw
Our city's virtue in the train of Shaw?
No, but ſurrounded by a miſcreant horde,
Spar'd from the jail, from exile, or the cord,
Thy every action but foretels a worſe,
A people's torment, and a kingdom's curſe."

There are ſo much good ſenſe and plain truth in the following note, that we muſt extract it.

"It is in vain that political reformers attempt to deceive us with the alleged expediency of giving the Catholics an equalization of privileges with the Proteſtant part of the population of this country. It is a fact, reſpecting thoſe profeſſing the Romiſh faith, that the intolerant ſpirit of their religious tenets, and their hatred of all thoſe who differ from them, is ſo firmly engrafted upon their political opinions, that they will not be ſatisfied even with a full participation of power. It may be fairly inquired, whether the ſchemes for the aggrandizement of the Romaniſts, projected by the late Miniſtry, were conſiſtent with the principles of ſound policy and juſtice? Whether any political arrangements, ſhort of transferring to the Catholics the entire dominion of the ſtate, would content them? And, finally, whether it is reaſonable to confer upon them thoſe privileges which muſt deſtroy the Proteſtant eſtabliſhment? I am aware (and I mention it with regret) that there prevails at preſent a *cant* of liberality and conceſſion among Proteſtants, in direct contradiction of theſe ſentiments; and that a number of well-informed and well-diſpoſed perſons think that further immunities may be granted to the Catholics without endangering the eſtabliſhment in church and ſtate. To ſuch perſons mere aſſertion will not avail; and in order to convince them, facts muſt be the criteria of argument. The great queſtion of emancipation ſeems to me to have very different bearings, when applied individually to England and Ireland. In the former, ſince the reign of James the Second, a gradual change has taken place in the opinions of the Catholic inhabitants; the political reſtraints laid upon them induced numbers to conform to the Proteſtant religion; and with the remaining few the actuating principles of their ſect became, in a great meaſure, extinct; their paucity rendered all active plans hopeleſs. It is alſo undeniable, that the moſt perfect loyalty has ever pervaded their conduct. In Ireland the contraſt is deſerving of the moſt ſerious conſideration: from the above mentioned period the Proteſtant Government has been perpetually involved in a continued ſeries of domeſtic warfare with the Catholic body. The country has been agitated with a conſtant ſucceſſion of diſturbers, who, under various appellations, ſtill betrayed

their Catholic origin, and never loſt ſight of one object,--that of replacing the kingdom under the influence of Popery. The rebellion of 1798 is ſtill thought by many to have been a revolutionary act of jacobinical leaders. I refer thoſe to the reſpective Reports of the Secret Committees of the Houſes of Lords and Commons in Ireland; and alſo to a work of Dr. Duigenan, entitled 'A fair Repreſentation of the Political State of Ireland,' containing much valuable and authentic information upon the ſubject. The queſtion of emancipation is, however, not yet at reſt. It will again be made a topic for my Lord Howick and *his* Oppoſition to deſcant upon, to detail grievances which were never felt, and hardſhips never ſuffered, in order to raiſe a ſtorm againſt Adminiſtration, which I fervently hope may revert upon themſelves."

The laſt character we have to contemplate is that of the Popiſh orator, whoſe moſt revolutionary ſpeech was republiſhed in London by the Catholic bookſellers, and widely circulated. We have a better opinion, however, of the Engliſh Romaniſts, than to believe that they can adopt or encourage the principles and ſentiments which that moſt abominable compoſition contains.

" Nor is K—gh* forgot:
Though laſt, not leaſt, in vengeance is his lot;

" * *K-gh.*]—Such a maſs of iniquity is recorded of this perſon, that the compaſs of a note would be inadequate to the detail; but with his private character I have no concern. The firſt aſcertained period of Mr. K–gh's political (I might ſay ſeditious) career, appears to have been in the year 1795, when Earl Fitzwilliam was appointed Lord Lieutenant. The Catholics of Ireland had ſelected from their aggregate body nine perſons, who formed a committee for preparing and preſenting a petition to Parliament, praying for emancipation. This committee comprized, beſides Mr. K-gh, Dr. M'Nevin, Lewins (the rebel ambaſſador at Paris), Sweetman, M'Cormick, and ſeveral other traitors; who afterwards either experienced the clemency of Government, or expiated their crimes on the ſcaffold. They met for deliberation at a Romiſh chapel in Dublin, where the aforeſaid Mr. K–gh made ſeveral inflammatory ſpeeches, and propoſed ſome ſeditious reſolutions, which were eagerly adopted. He continued afterwards very active in the *Cauſe;* until the commencement of the rebellion, when, from the particular attention paid to him by Government, he thought it prudent to withdraw from the kingdom. The loyaliſts of Ireland began to hope that this was Mr. K–gh's laſt appearance upon the political ſtage; but on the 20th March, 1807, a meeting of Romaniſts having been ſummoned, in order to prepare a petition to Parliament for emancipation, Mr. K–gh roſe, and addreſſed the aſſembly in a moſt ſeditious ſpeech, diſclaiming the uſual

But much I fear ſo callous is his heart,
So deep in miſchief, and ſo fenc'd by art,
That even ſatire cannot reach his ſoul,
Though ſhould my verſe with tenfold thunders roll.
If there is one whom guilt deprives of ſhame,
Whom virtue here diſdains to know by name,
That man is K-gh—A mark for public hate;
The ſcorn, the inſult of an injur'd ſtate;
A prating demagogue with ſpeech ſupplied,
Whom cunning gives what reaſon has denied:
A ruthleſs bigot (ſuch as Mary's days
Preſent), converting by the faggot's blaze.
A cruel zealot, with ferocious tone
Damning all ſects, all churches, but his *own*;
His ſlanderous tongue, with fury undiſguis'd,
Reviling tenets Britons ever priz'd:
Naming his Monarch, all good men revere,
Sometimes with inſult, and ſometimes a ſneer.
In treacherous accents trying to enhance
The vile Uſurper—of yet viler France.
Praiſe he has none, but for his country's foes;
All virtue, honour, juſtice, reſt with thoſe;
His idol, faction—he, her firmeſt friend;
On her his hopes, his wiſhes, all depend;
Looks for his country's fall with eager eye,
And howls for freedom with infernal cry."

Subjoined is a very neat "Poetical Epiſtle to Demoſthenes K—gh, Eſq." which firſt appeared in that loyal and well conducted paper "The Dublin Journal;" but we muſt refer our

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tone of thoſe who requeſt favours: he openly threatened Government with the defection of the Roman Catholics, in caſe of an invaſion by the French. 'Let us not (ſaid Mr. K-gh) be reduced to accept that toleration from Buonaparte which our Government has denied.' This threat was uttered not a hundred yards from the Caſtle of Dublin: but the mild conciliating ſpirit of Mr. El—t deemed it prudent to negotiate—with whom? Why, with Mr. John K-gh! and a few perſons equally inſignificant. Mr. K-gh, I muſt own, ſeems to have the good fortune to poſſeſs the hatred of all parties. His own deteſt him; for he has been the means of overturning the only Miniſtry inclined to give them their demands. The Proteſtant party deſpiſe him; for he is below *their* deteſtation. 'Tis true he can make a long ſpeech.

"Ce qui manque aux Orateurs en profondeur,
Ils vous la donnenten longueur.

MONTESQUIEU."

readers for the pleaſure which they will derive from the peruſal of it, to the book itſelf; the author of which, we are happy to find, propoſes to continue his poetical labours, and to publiſh another Dialogue very ſoon. We have no doubt that the ſucceſs of his firſt effort, which has conſiderable merit, will be fully adequate to his wiſhes; and afford him every encouragement to purſue a taſk, from which the public will not fail to derive both amuſement and information.

Remarks on the Dangers which threaten the Eſtabliſhed Religion, and on the Means of averting them; in a Letter to the Right Honourable Spencer Perceval, M.P., Chancellor of his Majeſty's Exchequer. By Edward Pearſon, B.D., Rector of Rempſtere, Nottinghamſhire. 8vo. Pp. 98. Hatchard. 1807.

MR. Pearſon is well known as one of the moſt diligent and indeed indefatigable labourers in the vineyard of the Lord, to whom the public are indebted for numerous publications well calculated to promote the intereſts of religion. He addreſſes Mr. Perceval, becauſe he, very juſtly, conceives that gentleman to be a zealous member of the Eſtabliſhed Church, one of her moſt ſtrennous defenders, and ever ready to prove the ſincerity of his attachment in affording her protection, by all practicable means, againſt the numerous enemies by whom ſhe is ſurrounded. It is with peculiar propriety, therefore, that theſe remarks are addreſſed to him; and, as they are well deſerving his attention, we are perſuaded they will receive it. He will, however, exerciſe his judgment and diſcretion in ſeparating uſeful hints from ſpeculative ſuggeſtions; in ſelecting with caution what is calculated for purpoſes of practical utility, and in rejecting every thing the tendency of which is even doubtful. Such circumſpection, never ſuperfluous, will be particularly neceſſary here, becauſe we think that Mr. Pearſon has made ſome conceſſions, not extorted by juſtice, nor ſanctioned by policy, but likely to afford ground for perverſion and miſrepreſentation, and from which, indeed, ingenious ſophiſtry might deduce concluſions very different from thoſe which the learned and able author would admit to be valid, but not eaſily overthrown, without thoſe ſuperior attainments which he is himſelf acknowledged to poſſeſs.

Mr. Pearſon begins his tract by ſupporting the principles of Biſhop Warburton reſpecting the intimate connection

between Church and State, and the conſequent duty of civil magiſtrates to ſupport the eſtabliſhed religion by every means in their power. His advice to the members of the legiſlature not to give a vote on the momentous queſtion of repealing thoſe ſacred barriers of our eccleſiaſtical and civil eſtabliſhments, the corporation and teſt acts, without firſt reading Biſhop Warburton's book (and, we will add, Biſhop Sherlock's maſterly vindication of thoſe acts, which ought to be read by every Proteſtant in the Britiſh empire), is good, and, we muſt ſay, not more good than *neceſſary*. We perfectly agree with him, that "if legiſlators and miniſters become indifferent to the intereſts, I ſay not of *religion*, but of *true* religion, they neglect one of the principal means by which the permanency of a ſtate may be ſecured, and the happineſs of its members promoted." A woeful inſtance of this indifference, however, we are concerned to ſay, was exhibited in the Houſe of Commons, during ſome late debates on the Popiſh college of Maynooth in Ireland, on the Proteſtant charter ſchools in that country, and on the parochial ſchools propoſed to be eſtabliſhed by Mr. Whitbread's bill. If ſuch a ſpirit as was there diſplayed continue to mark the conduct of Government, and the proceedings of Parliament, none but an ideot can ſeriouſly look for the permanence of the eſtabliſhment.

Having inſiſted on the advantages and neceſſity of an eſtabliſhment, Mr. P. contends, that it is the duty of the civil magiſtrate, with reſpect to religion, to eſtabliſh one form, and to tolerate *all* others which are not incompatible with the ſafety of the ſtate. Here it appears to us that he concedes too much, by carrying the principle of toleration too far. That denomination of religioniſts, for inſtance, who deny the divinity of Chriſt, and who conſequently reject the very fundamental principle of the Chriſtian religion, and alſo inceſſantly *libel* that Deity whom Chriſtians *worſhip*, ought either not to be tolerated at all in a Chriſtian country, or ought to be tolerated in a very different degree from theſe ſectaries, who agree in the eſſentials of Chriſtianity, but differ either as to external forms, or as to ſome points not of vital importance; who are *ſchiſmatics*, in ſhort, but not *heretics*. Ought the impugners of the Trinity, being proſcribed by the law (that is, expoſed to its penalties), to be tolerated by the legiſlature? Ought the blaſphemers of Chriſt to be tolerated by Chriſtians? By *toleration*, of courſe, is to be underſtood that ſpecies of toleration which is extended by our laws to Proteſtant Diſſenters.

Mr. P. next maintains, that it is a part of this duty of

the civil magiſtrate not only to afford all neceſſary protection to the exiſting eſtabliſhment, but to give it all poſſible advantages, and to bring it to all poſſible perfection; to *allow* TOLERATION, but to *diſcourage* DISSENT. One of the advantages is ſtated to be the *improvement* of the eſtabliſhment, or rather of the forms of our worſhip, the ſafety of occaſional changes in which is deduced from the preface to our Liturgy, and from the conduct of our Church. He truly obſerves, however, that ſuch changes are not to be undertaken *lightly*. No, nor without an evident, an imperious, neceſſity. We claim not, indeed, the meed of *infallibility* for our eſtabliſhment; but we do claim for it a greater degree of primitive apoſtolical purity than any eſtabliſhment in Chriſtendom can boaſt; and that is ſufficient to make us view with extreme apprehenſion any attempt at innovation.

Mr. Pearſon proceeds to ſpecify the dangers which threaten the Church.

"I conſider the Church," he ſays, "ſo far as it is an *human inſtitution*, that is, ſo far as it is an *eſtabliſhment*, to be in ſufficient danger, when, from the machinations of her enemies and the negligence of her friends, the public opinion in her favour is daily diminiſhing; for it is on public opinion that all human inſtitutions muſt depend, and eventually ſtand or fall. Many perſons who are real friends, though not active ſupporters, of the Church of England, ſeem to think that ſhe is ſufficiently protected by her own excellence; that 'built,' as ſhe is, 'on the foundation of the Prophets and Apoſtles, Jeſus Chriſt himſelf being the chief corner-ſtone,' ſhe is in no more danger from the attacks of her enemies, than that *Univerſal* Church of Chriſt is, againſt which, we are aſſured, even 'the gates of Hell ſhall not prevail.' When, however, we conſider the fate of the Churches of Jeruſalem and Antioch, of the ſeven Churches of Aſia, of the Churches of Africa, and even of the Church of Rome itſelf, all once ſo pure, we ought not to indulge the expectation, that the Church of England, tranſcendently excellent as ſhe is, can be preſerved in exiſtence, much leſs in proſperity, by her own intrinſic excellence alone."

Unqueſtionably nothing can be more dangerous to the eſtabliſhment than the ſtate of falſe ſecurity into which many of its guardians are plunged. But we do not perfectly agree with the author as to his notion of the efficacy of public opinion, in its fulleſt extent: no doubt public opinion is of very great conſequence to the ſupport of any inſtitution; but as public opinion is eaſily miſled by prejudice, or perverted by ſophiſtry, if no inſtitution had any other cement or ſupport, ſhort, indeed, would be the duration of them all. Mr.

P. notices ſome remarks of Dr. Aikin, reſpecting the advantages derived by the Church from its alliance with the State. The Doctor inſtances in ſupport of his argument the caſe of the Iriſh Church, which he, moſt erroneouſly, conſiders as the church only of a *tenth* part of the people. It is needleſs, however, to enter upon this queſtion, beſides the diſcuſſion would lead us too far; and from the ſame motive we abſtain from arguing with Mr. Pearſon a point which he, much too readily, concedes, that "it is the rule of nature and of right, that the eſtabliſhed religion of a country ſhould be that of the majority of its members." We cannot very well perceive what the *rule of nature* has to do with any eſtabliſhment; and if the rule here aſſerted were to be extended as far as it might be, if once admitted, we ſhould very ſoon arrive at the Jacobinical principles of *oppoſing population to property*. As applied to Ireland, however, Mr. Pearſon admits that it is of no avail; and allows that the Union has deſtroyed all pretence for conſidering the Catholics as a majority of the people. In fact, it was always a paramount motive with us for approving the Union, that, by melting the people of Ireland in the general maſs of the inhabitants of the Britiſh empire, it rendered the Catholics a ſmall minority of the whole population.

The author objects, and on the beſt grounds, to Mr. Pitt's plan for allowing ſtipends to the Catholic prieſts; "it might," he ſays, "be proper, ſo long as the Catholic religion ſhall remain in Ireland, or at leaſt ſo long as it ſhall remain there in any thing like its preſent extent, to render the ſituation of Catholic prieſts better than it is, and themſelves leſs dependant on their ſeveral flocks; but we ought to avoid every thing which would operate as a *temptation* to *perpetuate* the Catholic religion." Certainly we ought; but ſorry are we to ſay, that all our *conciliatory* meaſures for the laſt twenty years have had a direct tendency to perpetuate it!

"When I ſay then," purſues Mr. Pearſon, "that the Church is in danger, I ſpeak of thoſe dangers which conſiſt in the increaſing diſaffection of her members, and which, by diminiſhing her means and opportunities of benefiting the public, and [of] anſwering the end of her inſtitution, eventually threaten her exiſtence. I conſider theſe dangers to ariſe, not ſo much from the increaſing ſtrength of any particular ſect, as from the increaſing and combined ſtrength of all, or at leaſt the generality, of ſects; for though many of the ſects differ as much from each other as they do from the Church, they agree in hoſtility to the Church, and are ready, each with the hope of obtaining the aſcendency, to co-operate againſt her. Even if

they ſhould not do this, the increaſe of the ſtrength of each alone, according to the idea [which] I have ſuggeſted, muſt neceſſarily injure the eſtabliſhed religion in its moſt eſſential intereſts."

The author then notices and confutes a fooliſh, falſe, and dangerous poſition of Lord Howick, advanced in one of his late ſpeeches, that "the notion of religious and political opinions being identified with each other is a miſtaken one. This identification of religious and political opinions has long ceaſed to exiſt." This is like the reference of the general decrees of the councils of the Church of Rome, and of the decretals of the Popes, to the *dark ages*, although the preſent heads of that Church had, very recently, announced, what every body who knew any thing of the ſubject knew to be the fact, that they conſtituted the rule of faith and of conduct to all members of that Church. Mr. P. proves that this notion has not *long* ceaſed to exiſt, from the works of Warburton, Blackſtone, and Paley, the laſt of whom, indeed, ſtrange to ſay, was quoted by Lord Howick himſelf, as the ſupporter of the *exploded* notion. Blackſtone entitles the teſt and corporation acts the "two bulwarks by which the Eſtabliſhed Church is ſecured againſt perils from non-conformiſts of all denominations, infidels, Turks, Jews, heretics, Papiſts, and ſectaries;" and very properly obſerves, that they "ſecure both our civil and religious liberties." The following obſervations of our author on theſe acts are perfectly juſt.

"The teſt and corporation acts are intended to exclude all perſons, who are not *bonâ fide* members of the Eſtabliſhed Church, from being admitted to either *civil* or *military* offices. It is no good argument againſt the utility of theſe acts to allege, that they operate only againſt *conſcientious* perſons; that danger, in this caſe, is to be apprehended. It may fairly be preſumed, that no perſon, who has ſolemnly profeſſed himſelf a member of the Church of England, by receiving the Sacrament of the Lord's Supper according to the uſage of that Church, and yet is not a *bonâ fide* member of it, will have ſo much religious zeal as to make uſe of the influence which his office may give him, for the purpoſe of introducing any other religion inſtead of the eſtabliſhed one. Now the meaſure which was lately in agitation was nothing leſs than an abolition of that part of the teſt act which relates to *military* appointments: whether there was any intention of going on to the abolition of the other part, relating to *civil* appointments, I ſhall not preſume to conjecture."

Such intention is no longer a matter of *conjecture*, for it has been openly avowed in Parliament, that the total repeal

of the teſt and corporation acts was in the contemplation of the late miniſters! We thus know our danger, and, if we do not effectually guard againſt it, the fault is our own.

Mr. Pearſon juſtly conſiders the prevalence of *Methodiſm* as one of the great dangers which threaten the eſtabliſhment, and he thus animadverts upon it.

"It is impoſſible for me to write on the dangers of the Church, without adverting to that diviſion, among the members of the Church itſelf, on the Calviniſtic points, which has perhaps ſubſiſted, in ſome degree or other, ever ſince its firſt eſtabliſhment, but which, within a few years paſt, has ariſen to a more alarming height than uſual. Many clergymen of the Church of England, adopting the peculiar notions of Calvin, or however of the late Mr. Whitfield, who was a Calviniſt, have aſſumed to themſelves the title of *Evangelical* or *Goſpel* miniſters, and have not only aſſerted theſe doctrines to be doctrines of the Church of England, but encouraged the belief, that the clergy of the Church of England, being by far the majority of them, who omit to follow their example, neither preach the doctrines of the *Church* nor the doctrines of the *Goſpel*. In conſequence of this, the Church is expoſed to that danger which muſt neceſſarily ariſe from a *degradation of the character of her miniſters*; for, if this allegation were true, it would follow, that the miniſters of the Church are falſe to their moſt ſolemn engagements, and preach doctrines contrary to thoſe which they ſubſcribed to as true. But this is not all; for, miſled by ſuch ſuggeſtions as theſe, the people are drawn off from the Church (in which, with a few exceptions, they are thus taught to believe that the Goſpel is not preached), not only to the Methodiſtic ſocieties, which were inſtituted by Mr. Whitfield, and in which the doctrines acknowledged to be *Calviniſtic* are more particularly inſiſted on, but alſo to thoſe Methodiſtic ſocieties which were inſtituted by Mr. Weſley, and which, though denominated Arminian, retain the doctrine of juſtification by *faith* excluſively of *works*, the *new birth* (or *inſtantaneous* and *ſenſible* converſion), and *aſſurance of ſalvation*, which are either the concomitants or conſequences of Calviniſm, and which, to the generality of the people, are probably the greateſt inducements to adopt Calviniſm. Now, though I entirely abſolve the perſons to whom I refer from the *deſign* of being enemies to the Church," (a conceſſion certainly not warranted by the conduct of thoſe perſons, many of whom make no ſcruple to avow their enmity openly), "I am obliged to contend, that their conduct is as injurious to the Church, as that of enemies can be, and in ſome reſpects more ſo. On this ſubject the Church has too much reaſon to adopt the complaint of the Pſalmiſt, and to ſay, 'It was not an open enemy that hath done me this diſhonour, for then I could have borne it. Neither was it mine adverſary that did magnify himſelf againſt me; for then, peradventure, I would

have hid myſelf from him. But it was even thou, my companion, my guide, and mine own familiar friend.'" Pſ. lv.

Having explained the *dangers*, Mr. P. proceeds to ſuggeſt the means of averting them. The chief of theſe is the frequent meeting of the *convocation* for the purpoſe of conſidering if any, and what, alterations are neceſſary in our Church ſervice; of correcting inaccurate tranſlations of paſſages in Scripture; and of deviſing ſuch laws as may appear to be neceſſary for the defence of the Church. He recommends, alſo, that divine ſervice ſhould be more frequently performed in our Churches; that the *damnatory clauſes* in the Athanaſian Creed ſhould be reviſed; and that more churches and chapels ſhould be built. Theſe are matters (all but the laſt) which he thinks ſhould reſt with the convocation; and, indeed, there can be no doubt, that if the convocation were to meet, not for mere form as at preſent, but for the purpoſe of attending ſeriouſly and diligently to the concerns of the Church, the moſt beneficial conſequences would reſult from their deliberations.

Among thoſe remedies which would require legiſlative interference, Mr. Pearſon mentions a review of the toleration act, which has been very frequently and very earneſtly recommended in this work. He is of opinion that ſome farther reſtrictions ſhould be impoſed on *licenſed teachers*.

"As it ſeems probable that many perſons become licenſed teachers for the ſake of the privileges to which licenſed teachers are entitled, it might have a good effect to grant licences of two ſorts; one which ſhould merely ſhield diſſenting teachers and their hearers from the penalties of the ſtatute 22 Cha. II, c. 1; another which ſhould excuſe the teachers from ſerving in the militia, or on juries, &c. or confer on them any other privileges which might be deemed proper; and that the latter ſort ſhould be granted only on certain conditions. Theſe conditions might be, that a *year's notice* ſhould be given of an intention to apply for ſuch a licence; that the perſons who apply for it ſhould either produce ſatisfactory certificates of their *qualifications* for being teachers of religion, or ſhould be ſubjected to an examination in the Goſpels of the *Greek Teſtament*; and that a *place* or *places* ſhould be fixed upon, in which alone, till a freſh licence were applied for and obtained, they ſhould be permitted to exerciſe their miniſtry. Theſe regulations, particularly that relating to a teſt of qualification, which is the moſt important, and would probably be the moſt effectual of all, could not reaſonably be complained of as an infringement of the *act of toleration*; for the great body of ignorant and ſelf-appointed teachers, who now ſo much abound among the *Methodiſts* and *Baptiſts*, and eſpecially among the former, were not in

the contemplation of the legiſlature, when the act of toleration was firſt framed: neither, as I conceive, do ſuch Diſſenters as were intended to be protected by the act of toleration at all wiſh that perſons who are ſo unlearned as not to be able to read the Goſpels in the original language, ſhould be permitted to become teachers of religion. In any caſe, it cannot poſſibly be deemed an infringement on uſeful or rational liberty to adopt meaſures by which, without the probability of any ill conſequences ariſing from them, the people will be rendered leſs liable to be enticed from the Church, and become leſs expoſed to deluſions on the ſubject of religion."

Unleſs ſome ſuch meaſures as theſe be ſpeedily adopted, the country will be overrun by a herd of ignorant and vulgar fanatics, who burleſque religion, and diſgrace the country. The inattention of the legiſlature to this growing evil is truly alarming; it beſpeaks an indifference, an apathy, on religious topics, which is utterly incompatible with their duty as members of the Eſtabliſhed Church, and moſt diſhonourable to their characters as legiſlators. Another reformation ſuggeſted by Mr. Pearſon, is the adoption of means for inſtructing ſtudents in divinity in the art of *reading* or *delivery*; a ſubject to which the attention of the public was directed in one of the early volumes of this work. Mr. Pearſon's obſervations on this topic are truly excellent; and we hope that our Biſhops will take them into their moſt ſerious conſideration. A curious anecdote is here introduced. A worthy individual offered 200l. per annum for five years to the Univerſity of Cambridge, to ſupport an experiment of giving *ritual lectures* in that univerſity for that period. The offer, however, which reflects infinite honour on the perſon who made it, was, ſtrange to ſay, rejected by the Heads of Houſes! We recommend him to make the ſame offer to the Univerſity of Oxford, where, we think, it will not be refuſed. The ſubject is of very great importance; for what can be ſo unpleaſant as to hear the public ſervice of our Church ſpoiled, as it were, by the awkwardneſs of a bad reader; and what, too, is ſo likely to drive people from the Church? Our author's remarks reſpecting the neglect of divine worſhip by the upper claſſes of ſociety, the breach of the ſabbath, and the ſale or diſpoſal of livings, more particularly the laſt, which is placed in a light in which it is ſeldom viewed, but which is undoubtedly the only proper light in which it can be conſidered, are entitled to our unqualified commendation. The whole tract is written in a maſterly manner, and, notwithſtanding the *doubtful* paſſages which we have marked, will be read with pleaſure and with profit by the real friends of the Church.

Converſation; a Didactic Poem: in Three Parts. By William Cooke, Eſq. Pp. 92. 6s. Phillips.

TO pleaſe in converſation is, perhaps, the moſt uſeful and the moſt rational of all accompliſhments, and many ingenious tracts, both in verſe and proſe, have been written on the ſubject; but we do not recollect any that contains ſo much practical inſtruction as the work before us. It is evidently the reſult of extenſive and accurate obſervation. Indeed, we underſtand that the author's own talents for converſation very happily exemplify his precepts. He is one of the few now remaining of thoſe diſtinguiſhed characters that compoſed Dr. Johnſon's Club, and we ſuppoſe it is to this memorable Club and its founder, of gigantic talents, that Mr. Cooke alludes in the following lines, p. 75.

" 'Midſt many a dear delightful friendly hour,
Warm'd by the beams of wit's enlivening power,
When care ſuſpended gave the ſoul full play,
And tell-tale clock unheeded toll'd away,
Theſe rules were glean'd, from ſpirits pure in heart,
Who ſoar'd in ſcience, and excell'd in art;
Or, in the cauſe of virtue giant ſtrong,
Roll'd the full tide of moral truth along:
Sweet the remembrance of thoſe pleaſing times
Which charm'd my youth, and now inſpires my rhymes;
Sweet the remembrance of each worthy wight,
Who gave this pure, this rational delight."

Again, p. 77.

" Here, in remembrance of that worthy train,
I wiſh to imitate their uſeful ſtrain;
And fondly truſt, with ſuch experience fraught,
Some ſkill in converſation may be taught;
Some germ may ſtrike to fertilize the mind,
And ſpread this ſcience more amongſt mankind."

We agree with Mr. Cook that much may be done towards the improvement of converſation by inſtruction, but it may be a queſtion whether proſe or verſe is beſt adapted for this purpoſe. A didactic poem ſhould render inſtruction amiable, ſoften the ſeverity of ſcience, and give virtue and knowledge a captivating air, by ſtriking illuſtrations and harmonious numbers; and when ſo executed, it muſt be preferable to proſe.

The author of the poem before us has in general conformed to theſe rules; for although an extraordinary number of ſub-

jects relative to converſation are introduced, with various directions what to avoid and what to purſue, the reader is no where fatigued with a dry or tedious ſeries of precepts, but is ſeaſonably relieved by pleaſing digreſſions, illuſtrations, notes, ſtriking images, and intereſting characters, which naturally riſe out of the ſubject, and at the ſame time diverſify and adorn it.

This poem is prefaced by a dedication to John Symmonds, Eſq., a gentleman well known as the patron of every ſpecies of elegant knowledge; but the chief encomiums are here directed to the memory of the late Maurice Morgann, Eſq. their mutual friend, whoſe talents for converſation were univerſally admired, and who is held forth in the poem as a patron worthy of all imitation, under the title of Floſio.

The poem is divided into three parts. The firſt part opens with an exordium, after which the general errors and miſtakes of converſation are pointed out. Pleaſant and well drawn deſcriptions are given of the abſent man, the paſſionate man, the goſſiping man, the ſilent, the tedious, and the argumentative man, the mere man of anecdote, and the pedant.

The following judicious caution is given to obtain a previous knowledge of the characters in company, before we give a looſe to fancy.

" Ere converſation takes a general line,
And various minds in ſocial freedom join,
Explore with care the ſeveral ranks and names
Of all around—profeſſions, taſtes, and claims,
Who would on green-ey'd jealouſy declaim
Before a huſband injur'd in his fame;
Or fortune claim, or vaunt of courtly grace,
To him who loſt his law-ſuit or his place.
Who talk thus idly, tho' they aim no blow,
Nor urge by wanton cruelty a foe,
Nor rage nor malice ſtimulate their breaſt,
The deed's chance-medley miſchief at the beſt."

Another caution againſt repetitions and dilating too much on favourite topics deſerves the attention of men of genius, to whom it ſeems chiefly addreſſed.

" Lur'd by the fond deſire to entertain,
No fav'rite topic ſhould aſpire to reign;
Tho' it be yours to talk with varied grace,
And ſtate minutely ev'ry nicer caſe,
The repetition blurs the gloſs of art,
And ſinks e'en talents to a ſecond part;

Gives dulneſs front to ſmile with vacant leer,
And malice all its promptitude to ſneer;
Combines the little wits whoſe cunning lies
In meanly taking genius by ſurpriſe."

This diviſion of the poem, after many intereſting paſſages, concludes with reflections on the frivolity of fantaſtic wants, and contains alſo ſome manly and moral reflections on the ſuperiority of a virtuous independence over riches, rank, and ambition.

Part II opens with the following:

" In different circles different ſubjects trace,
As beſt accord with number, rank, and place;
'Mongſt, if learned, let graver topics claim
Their due pre-eminence to claſſic fame.
In larger groups, where imitation blends
Life's ſprightly ſons alike with wiſdom's friends;
Where mirth and knowledge join their mutual aid
To ſhew the mingled charms of light and ſhade;
Here touch the ſubject circling as it flies,
With ſomething apropos, yet briefly wiſe:
Proportion'd thus in little parts—the ball
Of converſation's beſt kept up by all.
To theſe ſubjoin the happier art to pleaſe,
The charm of manners, and of well bred eaſe;
This charm attracts when talents oft provoke
The Cynic's envy, or the Witling's joke;
Obtains eſteem, becauſe beſt underſtood:
It does the giver and receiver good.
We pay reſpect, we feel the kind retort,
In preſent praiſe and future good report."

Mr. Cooke illuſtrates the foregoing advice by the example of Florio.

" Doubt you the truth? Come make example thine,
And learn from Florio how to pleaſe and ſhine;
Circled by ladies, ſtateſmen, beaux, and wits,
With how much grac'd complacency he ſits:
His eye abroad anticipates each thought,
His manner'd mind juſt govern'd as it ought;
Who talks with wiſdom gains his ready ear,
Who ſpeaks of mis'ry ſtarts the pitying tear.
Should whiſpering ſcandal take its flippant round,
No note of his in uniſon is found;
But ſhould the voice of worth and ſenſe prevail,
His heart's reſponſive to the happy tale.

Thus Florio of his party forms the ſoul,
Prais'd, cheriſh'd, lov'd, reſpected by the whole.
What does he ſay to gain the general vote?
Does he talk freely? does he aptly quote?
How does he manage? tell how Florio charms:
Good manners and good nature are his arms;
Theſe ſhew a breeding by refinement wrought;
A ſenſe in ſilence, and a will in thought."

Our author next recommends the ſtudy of the graces, which, he obſerves, are beſt acquired in the company of well-bred women.

Several judicious cautions follow againſt egotiſm, loquacity, argumentation, &c.

The pompous talker—the myſterious man—the babbler—the betrayer of ſecrets—the hippiſh man—the croaker—and the mimic—are here drawn with a maſterly hand.

Mr. Cooke's addreſs to the ladies to cultivate and improve converſation well deſerves their attention.

"And, oh! ye fair, tho' Nature's gifts be yours,
With all that Art's variety procures;
Arts which profeſs to poliſh maiden life,
Yet often ſpoil the duties of a wife;
Let not theſe gaudes your better ſenſe betray,
Nor hope connubial bliſs from their diſplay.
Call ſweet diſcourſe to garniſh beauty's ſhrine,
Raiſe every charm, and, as they bloom, refine:
Whilſt you, by Pallas and the Graces dreſt,
All trifling paſſions baniſh'd from the breaſt,
A double influence on our hearts ſhall claim,
And light the torch of love with purer flame;
Shall prove yourſelves, by ſuch a ſchool refin'd,
The guardians, comforts, bleſſings of mankind."

The firſt and ſecond parts of this poem chiefly ſhew the errors and miſtakes of converſation, by which we may form a judgment of what is proper; for, as the author obſerves,

"Thus what to ſhun will teach us what to ſay."

The third and laſt part of this poem goes into a very wide field of inſtruction with reſpect to the active, the uſeful, and the ornamental talents and qualifications for converſation; ſuch as wit, fancy, delicate raillery, politeneſs, anecdote, &c. Mr. Cooke's diſſertation on wit and punning will be found intereſting and original: we regret that our limits will not permit us to make larger extracts, which we ſhould be tempted to do, from almoſt every page. We can only give the

concluding lines of the poem, where the author, after ſhewing the uſe of converſation in ſhutting out the frivolous purſuits and dangerous vices of youth, demonſtrates its laſting advantages in the decline of life, by diffuſing knowledge; while it cheers the ſpirits, and gives anticipations of the joys of a more ſublime converſation in the world to come.

" In latter age, when paſſions mildly flow,
And our chief pride is rais'd on what we know,
Tho' love no longer takes an active part,
No longer flames or agitates the heart,
Still converſation keeps its ſettled throne,
Its power of pleaſing ſtill is all our own:
By this once more we prove the virgin kind,
And gain freſh conqueſts o'er her charms of mind;
Diſperſe the gloomy, aid the cheerleſs hour,
Obtain reſpect, and confidence, and power.
And when approaching to its awful cloſe,
Life chiefly finds enjoyment in repoſe;
When ebbing nature wants ſome ſoothing friend
To cheer its ſpirits, and ſupport its end,
This ſocial charm ſhall gild our ſetting day,
Inſpire freſh hopes, and brighter views diſplay;
Hopes which foretaſte, confirm'd by pious truſt,
The ſacred converſation of the juſt;
Where man, made perfect, feels celeſtial fires,
Glows in diſcourſe, or hymns in heavenly choirs;
Where bleſt communion, every joy, is thine;
Eternal truth and harmony divine."

From the extracts which we have here given, our readers may form a ſufficient judgment of the benevolent and edifying tendency of this poem, as well as of the merits of the compoſition. We could ſelect many paſſages of peculiar ſtrength and harmony; but there are alſo ſome inequalities. *Homericus aliquando dormitat.* We find here many excellent maxims and aphoriſms elegantly expreſſed and warmly enforced, which do honour both to the author's head and heart. In ſhort, the whole may be conſidered as a moral, inſtructive, and entertaining performance; and, as ſuch, we earneſtly recommend it to public attention, and particularly to the youth of both ſexes, who, while they are taught almoſt every thing elſe at ſchool, ſeem to be left to themſelves in finding out the ſcience of converſation.

The Architectural Antiquities of Great Britain, displayed in a Series of select Engravings, with an historical and descriptive Account of each Subject. Part IX. By John Britton, F.S.A. 4to. Pp. 8. 10s 6d. Longman and Co. 1807.

THIS ninth part of Mr. Britton's Architectural Antiquities begins his second volume. It contains seven plates, exhibiting different views of three very ancient parochial churches, namely, Stewkeley church, in Buckinghamshire; St. John's church, at Devizes, Wiltshire; and St. Peter's church, at Northampton. The plates are executed in a manner which corresponds with the almost uniform excellence of this interesting work. The descriptions are given with simplicity and accuracy. Mr. Britton is no system-monger; he does not endeavour to make every thing bend to some pre-conceived notion of his own, but is correct in his search after truth, and in his explosion of prejudice. He truly observes in one of his notes:

"In the search after truth we must carefully beware of the temptations of fancy; and the writer who wishes to establish useful and substantial facts, must warily guard his mind against the adoption of hypothesis. Among all classes of authors, no one is more subject to become a victim to this delusion than the antiquary; and from the perplexing ambiguity that usually envelops the subjects of his studies, no one is more likely to deceive himself, and, by ingenious sophistry, to impose on his reader. Many instances of this description have occurred; but, perhaps, none is more remarkable than that of Dr. Stukeley, who, with a laudable enthusiasm for English antiquities, frequently extended his disquisitions beyond the boundaries of probability, and where that terminates, absurdity begins. In the course of his writings he frequently exposed himself to criticism and ridicule; and experienced a portion of both, in a small volume, entitled '*Origines Divisianæ*, or the Antiquities of the Devizes, by Dr. Davies,' first printed in 1754. Among other passages in this very scarce little volume, the following is adduced to corroborate the preceding remarks: 'Would the writers upon antiquarian subjects permit modesty and reason now and then to step into their minds, they would restrain their loose imaginations, and keep within the bounds of useful and beneficial knowledge. Their readers, too, would be freed from perusing *long and lifeless* books, made up chiefly upon fanciful suppositions, instead of well-grounded facts.'"

Unfortunately there are but too many *long and lifeless* books to be found on every branch of science; though probably more in those written by professed antiquarians, than in any others. Mr. Britton, therefore, is highly praiseworthy

in ſedulouſly avoiding the rock on which ſo many of his predeceſſors have ſplit. Let him continue to diſplay the ſame impartiality, the ſame contempt for air-built ſyſtems, the ſame regard for truth, and he will have no reaſon to dread the diminution of public patronage, or the loſs of public protection.

Great and Good Deeds of Danes, Norwegians, and Holſteinians. Collected by Ove Malling, Counſellor to His Majeſty the King of Denmark and Norway, and tranſlated into Engliſh by the Author of the Tour in Zealand. Pp. 338, 4to. 1l 1s. Baldwins. 1807.

TO record acts of national valour is patriotic: to exhibit pictures of humanity is beneficent: to inſpire, as far as poſſible, ſentiments of juſtice, temperance, chaſtity, and good will among men, is the bounden duty of every member of ſociety. Whatever, therefore, is *deſigned* for ſuch laudable purpoſes merits our reſpect, but that which effects them deſerves our unqualified applauſe. Works of the former character, indeed, are much more numerous than thoſe of the latter, and both perhaps receive their due proportion of public juſtice according to their negative or poſitive powers. The inefficiency of the one naturally ſmooths its quiet paſſage to oblivion, whilſt the effects of the other are generally remembered and applauded in proportion to their extent and durability. The public deciſion on ſuch works ſeems rather the reſult of an inherent ſentiment in man than in any deductions of reaſon or philoſophy; their fate therefore is not, nor cannot be, decided by the opinions of individuals, as that of moſt works of taſte, fancy, or ſcience are: it depends on a general ſentiment. Writers, indeed, ſhould duly conſider the nature and political practicability of their views before devoting too much of their time and labour either to the tranſlation or original compoſition of works, which, however well-deſigned, are in themſelves incapable of making any permanent impreſſion on ſociety in the preſent age. The feeble light of many modern publications is loſt in the general ſplendor, whereas had they appeared a century ſooner, they might have become guides to the ſucceeding generation. Theſe obſervations are not inapplicable to the work before us, the author of which takes credit to himſelf rather for his "motives than his talents." With neither do we ſee much reaſon to diſpute; yet we fear

that even the adventitious events of the times will furniſh but a very inadequate compenſation, either morally or politically, for the learning and talents exerciſed in ſuch a manner.

Mr. Malling's work is executed preciſely in the method and ſtyle of a very uſeful Engliſh ſchool-book, entitled "Dodd's Beauties of Hiſtory," edited by Mr. Jones, with this difference only, that all the anecdotes recorded relate to Danes, whereas thoſe in the Beauties of Hiſtory are taken from the memoirs of diſtinguiſhed characters of all nations; the former alſo is a ſpacious quarto volume, whilſt the latter is a modeſt duodecimo. The people indeed to whom it is properly addreſſed, and of whoſe anceſtors it particularly treats, may read it both with eagerneſs and conſiderable advantage; but notwithſtanding the general ignorance of the hiſtory of the North, and the faſhionable taſte for anecdotes in this country, we apprehend the tranſlator will ſtill find a greater conſolation in his motives than in the extent of the good effects which his tranſlation will produce. Theſe hiſtorical anecdotes are arranged under the following heads: "piety, humanity, magnanimity, patriotiſm, loyalty, intrepidity, firmneſs, valour, preſence of mind, and ſtratagem; moderation, generoſity, juſtice, integrity, public zeal, learning, and beneficence." From ſome of theſe collections we ſhall make a few extracts, and firſt from the preliminary remarks which introduce the anecdotes of patriotiſm, which may be conſidered equally as giving exiſtence to this work, and as affording a ſalutary leſſon at the preſent critical juncture.

"No ſentiment can be more natural to the human heart, than a love of our native country. Who does not feel a peculiar attachment to the houſe, the landſcape, the very air in which he paſſed his infant days, and to the perſons in whoſe ſociety his young ideas firſt began to ſhoot? As we advance in life, our affections are ſtill more powerfully intereſted in behalf of our native ſoil, when we find ourſelves ſurrounded by beings with whom our language, manners, worſhip, and laws, are common; and we perceive, as our minds expand, and obſervation enables us to form a more comprehenſive view of things, that we are all members of a far greater ſociety, and that the ſpot, where we are born, is but a ſmall part of a more extended plain. We liſten with ſuperior delight, in our childhood, to the recital of noble exploits performed by our anceſtors; we exult at their ſucceſſes, ſympathize in their misfortunes, and learn to imitate their precepts, to guard the rights and privileges of our country, and, like them, to become the terror of our foes, and an honour to our friends. The glorious example of our fellow-citizens, traced in former ages, does not, however, excluſively inſpire us with ſentiments of national love, zeal, and emulation, for we feel that theſe ſplendid achieve-

ments owe much of their dignity and general utility to the ſuperintending genius of kings, who have not borrowed from, but added importance to, their exalted rank in ſociety. As our reaſon matures, numberleſs impreſſive motives conſpire to enliven and cheriſh our early ſentiments towards the land of our nativity. We feel equally affected by its good and ill fortune, as the touchſtone of our own. We are filled with ſentiments of unbounded gratitude for the bleſſings of parental care and affection, whence we derive the happy knowledge and progreſſive means, not only of maintaining ourſelves, but in the hour of neceſſity of ſerving others: while the ſalutary inſtitutions, projected and eſtabliſhed by our prudent forefathers, claim our admiration, and excite in us an honourable anxiety to rival them in providing for the claims of human miſery. All theſe conſiderations ought moſt certainly to engage our attention in a ſuperior degree. But if we liſten to the dictates of religion, we are furniſhed with motives ſtill more powerful. We ſhould always bear in mind, how Moſes loved the Iſraelites, and how our Lord Jeſus loved his people.

"The *amor patriæ* is alſo the ground-work of many other virtues. By acts of patriotiſm, ſmall ſtates have raiſed themſelves to glory and power; the *want of it*, on the contrary, *always exhibits a degenerate race of people without exertion, ſpirit, wealth*, or *reputation*. May this exalted incentive, therefore, never moulder in the boſom of a Dane; may the place of our birth ever be dear to us; and may the love of our native land deſcend to poſterity as pure as it exiſted in the days of our gallant forefathers, who pleaded for its welfare, bled for its honour, and toiled for its intereſts. Be not deceived, or vainly eſteem that man and patriot who is for ever babbling about the good of his country. He, alone, loves his country, who *exerts his every faculty to promote the public welfare*, according to the limits of the circle in which he moves; one, who willingly renounces *private* emolument for *public* good, and is ever ready to devote his life and proſperity in ſupport of its inherent rights."

Such ſentiments as theſe, however they may have been long familiar to Engliſhmen, cannot be too frequently or zealouſly urged, eſpecially at a time when we have ſeen the people of the continent of Europe tamely yield their necks to the yoke of a vulgar uſurper, merely for want of the virtue of patriotiſm. We ſhall next notice ſome particulars from the article entitled humanity.

"King Oluf Haraldſen, ſon of Harald Haardraade, (who exhauſted his ſubjects by continual warfare) being one day invited to an entertainment, he was received by his hoſt at an elegant houſe; the table was ſumptuouſly covered with gold and ſilver veſſels; the family and domeſtics were cheerful both in manner and appearance—his preſence contributed to heighten their contentment. 'This is, indeed, a ſcene for a monarch!' he exclaimed: 'in my father's life-

time his people feared their king, and concealed their treaſures from his graſp.'"

"The harveſt having totally failed one ſeaſon during the reign of King Snie, famine began to ſpread its miſeries all over Denmark; nor had the King means to remedy this univerſal evil. The people, at length, convened, in order to adopt ſome ſalutary meaſures for their general preſervation. A few among them conceived the deſperate idea of killing all the old people and children, that the ſcanty proviſion yet remaining might be reſerved for the young and vigorous, who would be ſtill able to defend their perſons and their country. Though this propoſal was ſo horrible in itſelf, yet the King could not refuſe to take it into conſideration; ſo powerful were the appeals of neceſſity at this awful criſis. In this calamitous ſituation *Gambaruk*, a lady of high birth, ſhuddering at the projected bloodſhed that would ſhortly deluge her country, appeared at the public meeting of the inhabitants, when, inſpired with all the genuine feelings of humanity, ſhe impreſſively expoſed to them the horrors of their recent propoſal; at the ſame time ſuggeſting that, inſtead of diſgracing their memory by ſuch an act, it would be more natural and wiſe, were ſome of their gallant youth to emigrate, and ſeek to eſtabliſh their fortunes in a diſtant home. Her propoſition was received with burſts of approbation; and the aſſembly proceeded to caſt the fatal die. The devoted citizens then collected in a body, and took a haſty leave of their country. They afterwards ſettled, according to tradition, in Pannonia, whence they removed to Italy, and founded the empire of Lombardy."

This is a pretty enough fabulous tradition; but even if it had any foundation in fact, the total want of all dates, or aſſignable period, to ſuch a circumſtance, renders it unfit to be received as a legitimate hiſtorical anecdote. The Goths and Burgundians invaded Hungary about the middle of the third century; the kingdom of the Lombards was eſtabliſhed about the beginning of the fifth; yet even theſe facts are not ſufficient to fix the era of this ſuppoſed emigration of the Danes. As to the age of King Snie, there is no authentic chronology of the Daniſh kings before Harold in the ninth century.

"The primitive Chriſtians in the North ſhared the ſame fate with thoſe of other countries. Were the monarch favourable to their divine worſhip, they enjoyed abundance and tranquillity; but when the ſupreme power was veſted in a heathen, they were hated, perſecuted, and, even, at times, devoted to death. *Remlert*, Biſhop of Ribe, and afterwards Archbiſhop of Hamburg, ſuffered moſt ſeverely. Unſhaken in his principles by the confuſion of the times, he perſevered in a ſteady performance of his duties; he frequently viſited the different congregations, particularly Sleſwick, where a church had been built under his inſpection. On one of his journies he was expoſed to witneſs a moſt

diſtreſſing ſcene. A mob of heathens had apprehended a party of Chriſtians, whom they inſulted with wanton barbarity, and were even proceeding to drag them towards the river Slie, with an intention of caſting them into the ſtream. Biſhop Rembert moved with pity, at the hazard of his own life, ſolicited the heathens in behalf of their unfortunate victims; but his words and entreaties were unavailing. He then produced many valuables which he chanced to have about him, among others ſome coſtly veſſels of ſilver deſtined for the communion table of Sleſwick. Theſe bribes prevailed, and Rembert, whoſe chief delight was to aid the unfortunate, exclaimed with joy, 'It is better to gather men for the congregation than gold for the altar.'"

The following circumſtance exhibits a trait of character among the Danes, even ſo late as the ſixteenth century, which does little honour either to their monarchy or people, for we conſider that the country which gives birth to a ſanguinary tyrant is both diſgraced in him and degraded by him.

"Chriſtian the Second [who reigned from 1513 to 1523], after having compromiſed the dignity of a King and the honour of his country, by *wantonly murdering* the flower of the Swediſh nobility at Stockholm, arrived at Nydal cloiſter on his return to Denmark. The abbot, aware of the conſequences which might too probably reſult from the preſence of the ſoldiery, cauſed the principal part of the convent's proviſions to be ſent to a wood, and merely retained as much as would be ſufficient for the accommodation of the King, his ſuite, and the inmates of the monaſtery. But Chriſtian, being informed of this, became exaſperated, and his anger in this inſtance proved, as it invariably did, a death warrant to the offending parties. He ordered the abbot and five monks to be ſeized, one by one, as they returned from maſs; they were bound hand and foot, and in that ſtate thrown into the river. An univerſal conſternation enſuing, one of the order haſtened to Mr. *Jeſper Brochmand*, (ſecretary of the home department, then in attendance on the King) and implored his aſſiſtance. Brochmand, who knew the King too well, did not dare to intreat mercy in behalf of this man; but formed the haſty reſolution of throwing a cloak on the ſhoulders of the monk, and putting a hat on his head, and a pen in his hand, placed him at a table, where the clerks ſat. Shortly after, enquiry was made about this monk, to which Brochmand replied: 'Do you perceive any monks here? But if you want clerks, take one of them,' pointing to the table. Thoſe who enquired, ſuppoſing he jeſted, went away, and thus the life of the monk was ſaved; but certainly at the riſk of Brochmand's own life, for had the King been informed of what had happened, it is moſt probable that he would not have been actuated by thoſe motives of humanity which influenced Brochmand."

From the article learning, we ſhall make a few extracts,

but we muſt again lament that the author has not affixed any dates to his work.

" In retracing the hiſtory of the ſciences in our country, we frequently meet with names which deſerve to be recorded. SAXO, our firſt Daniſh hiſtorian, poſſeſſed an elegant diction, and eaſy ſtyle of writing, at an age when the ſciences were ſcarcely known in Denmark, and has juſtly attracted the notice of the literati.—CHRISTEN PEDERSEN, a man zealouſly devoted to religion, and the hiſtory and language of Denmark, was the firſt who tranſlated the ſacred writings into Daniſh, and exerted himſelf to purify the language from German compounds; he alſo wrote ſeveral uſeful books, and travelled to Denmark from Paris, where he ſtudied to procure a manuſcript from Saxo, with which he returned to Paris, and came back with it printed.—ARILD HVETFELD, ERIK KRABBE, HENRY RANTZAU, and VOVERN, were all great men in the ſtate, and in the world of letters: the firſt diſtinguiſhed himſelf by his unwearied induſtry in writing the hiſtory of Denmark; the ſecond rendered himſelf known by his writings on the Daniſh laws, which are quoted to this day; and the two latter attained celebrity by their extenſive knowledge with [of] languages and ſciences, and their correſpondence with the moſt celebrated geniuſes of the age.—HOLBERG, the immortal comic bard of Denmark, wrote his life, and proved that the ſciences, which had hitherto been confined to the Latin language, might hereafter be read in Daniſh.—PEDER RESEN not only wrote much upon the laws, but alſo procured ſeveral old manuſcripts to be printed.—LONGBERG (Longomontanus) and the elder HORREBOW (the former a pupil of TYCHO BRAHE and the latter of ROEMER) were the offſpring of poor parents; but their diligence raiſed them to the firſt rank in aſtronomy and mathematics.—PETERSEN (Petræus) reſided ſeveral years in Syria, Paleſtine, Egypt, and other eaſtern countries, to perfect himſelf in the Arabic, Æthiopian, Perſian, Coptic, and Armenian languages. He returned to Denmark, not only with a large portion of acquired knowledge, but alſo with a conſiderable quantity of oriental MSS.—ROSTGAARD, by the conſpicuous diligence of his youth, and continual induſtry in promoting the ſciences at home, proved himſelf a worthy ſon of the good and gallant Roſtgaard, who ſerved Frederick the Third ſo faithfully.—KAREN BRAHE was an enthuſiaſtic admirer of the ſciences, and collected almoſt all the Daniſh books that had been printed at home or abroad, which ſhe preſented to the cloiſter at Odenſe, wiſhing to afford her ſex opportunities of improvement.—BIRGITTE THOTT added vaſt knowledge in different ſciences, to an eminent ſkill, not only in the living, but alſo in the learned languages. Among other literary labours, ſhe tranſlated Seneca's works, to which ſhe added a preface, inviting her ſex to read and to reflect. Theſe perſons have all rendered themſelves remarkable by their knowledge and their works.

" But many yet remain to be mentioned. Brochmand, Reſen, Voeldike, and Roſenſtand, as theologiſts. Herſleb and Vorm, as preachers. Waſmuth and Kale, as eminent teachers of the eaſtern languages. Snorro, Sturleſon, Krag, Vedel, Lackman, as hiſtorians. Anders, Sunefon, Thor Degn, Vinding, Hoeyer, as lawyers. Borch, Finke, Fabricius, as ſkilled in ſurgery, and the ſciences relating thereto. Peter Syv and Erik Pontoppidan, as learned in the Daniſh language. Aerreboe, Kingo, Bording, Reenberg, and Tullin, as poets, each according to the taſte of his age; and, finally, Pontoppidan the younger, Gunnerus, Kraft, Sneedorf, Schytte, and many others, claim our eſteem. Were it poſſible to follow them, individually, through the different and arduous paths which they have trodden to become great and uſeful men, we ſhould find, in each, ſurpriſing traits of enterpriſe and unwearied diligence."

The author has declined to mention his learned cotemporaries, as their works make them ſufficiently known in Denmark; but we think the tranſlator, without violation of modeſty, might have preſented the Engliſh reader with a brief liſt of the beſt modern Daniſh authors and their works. The name of Fabricius is familiar, indeed, to every naturaliſt in Europe. In addition to the above learned men and ladies, whoſe merit is little known out of their native country, we have anecdotes of all the more diſtinguiſhed Daniſh philoſophers, whoſe celebrity is re-echoed over the civilized world. Several very learned and pious men have diſtinguiſhed themſelves as biſhops and preachers. Morten Borup, who was a farmer's labourer till his twenty-fifth year, became a doctor of divinity and one of the moſt learned men that his country has produced; he was appointed the head maſter of the Latin ſchool at Aarhnus, and formed the great characters of Lord Chancellor Friis, and Biſhops Sadolin Skonning and Tavſen: the latter is the celebrated biſhop who aſſiſted in diſſeminating Luther's principles of reformation. The Rev. Joergen Urſin was diſtinguiſhed for his preaching in London. Hans Svaning and Chriſten Lodberg, both born of indigent parents, in the places the names of which they bear, were diſtinguiſhed for their learning, and the latter became Biſhop of Ribe. Peter Plade, or as Luther and Melancthon called him, Peter Palladius, was a man of great learning, and the firſt Biſhop of Copenhagen after the reformation. Peter Vandal, as an orientaliſt, and Brynjulf Suenonius, as a Grecian, ought alſo to be recorded; but the family of the Bartholins, ten of whom have been profeſſors in the Univerſity of Copenhagen, has been particularly diſtinguiſhed for

their learning. The moſt celebrated are Thomis Thomaſen, Caſpar Thomaſen, Raſmus and Thomas Caſparſen Bartholin. We ſhould alſo mention the names of Ole Worm, Ole Roemer (the aſtronomer); Winſlov, and Stenonius, the former from a divine became a celebrated anatomiſt, and the latter from a diſtinguiſhed anatomiſt became a divine; Griffenfeld, who was one of the greateſt miniſters of Denmark, ennobled himſelf from indigent parents of the name of Schumacher, and was complimented by Chriſtian V, who declared that he "viewed the intereſts of his ſtates better than his united council were capable of doing." Notwithſtanding this, he was condemned to death, pardoned, and doomed to impriſonment for life. An adverſe fortune alſo awaited the immortal Tyco Brahe. Hans Gram, the hiſtorian and learned antiquary, whom Linnæus, in his diary, ridiculouſly ranks among one of the few perſons of immortal fame; and Langebek, an antiquary and hiſtorian of the northern nations, are among the chief names of the Daniſh literati.

To the very ample account of the learned men of Denmark ſucceed the traits of beneficence, from which we make the following extracts.

"A ſociety of ladies of rank united in the year 1755, with the beneficent view of reſcuing female children from habits of idleneſs. Each of theſe ladies took, under her protection, one or more female children, whoſe number in the firſt year amounted to twenty-five. A houſe was fitted up for their accommodation, and a married couple appointed their teachers. This eſtabliſhment extended from time to time; and notwithſtanding it poſſeſſes no certain funds, and depends ſolely on annual and voluntary contributions, fifty young girls are now on the eſtabliſhment, to be maintained and inſtructed till they attain a proper age and qualifications to provide for themſelves. This eſtabliſhment has lately attracted the notice of the Royal Family, and derived material benefit from their munificence. A part of the building was erected at the expence of the Princeſs Charlotte, of whoſe diſtinguiſhed beneficence it will form a laſting monument."

How many quarto volumes would an account of all the ſimilar acts of beneficence in this country fill! It is not national vanity in us, but the reſult of obſervation, to ſtate a ſimple truth, that there are more charitable or beneficent inſtitutions in London alone, than in all the Continent of Europe beſides. Nevertheleſs, we think the following account of

female eſtabliſhments highly worthy of the conſideration of our humane and virtuous Engliſh ladies.

"The monaſtic life," obſerves our author, "fortunately ceaſed with the abolition of the Catholic religion in Denmark; cloiſters, however, ſtill exiſt, but of an *ameliorated* nature: they are dwellings and aſylums for widows and unmarried ladies of various ranks. It were perhaps to be wiſhed, that marriages were leſs difficult with us, as well as with other nations, owing to regulations of modern date, on which account monaſtic inſtitutions become the unavoidable refuge of young ladies. Theſe inſtitutions are, however, no leſs uſeful in various reſpects, and the beneficence of their founders claims our gratitude. In Jutland, there are two cloiſters, Eſtvadgaard and Stovringaard: the former was inſtituted by Mrs. Frederika Glud, widow of Mr. Bentzon, a Secretary in the Chancery, for the maintenance of ſix widows and ſix unmarried ladies of rank; the latter was eſtabliſhed for the ſupport of twelve unmarried ladies, by Baroneſs Fuiren, widow of Privy-counſellor Harboe. She alſo founded an extenſive inſtitution at Copenhagen to accommodate twelve widows of middling rank. The learned Karen Brahe appropriated her houſe, library, and all her property, to the relief of eight unmarried ladies of rank, who reſide at the monaſtery of Odenſe, in the iſland of Funen.

"Zealand poſſeſſes the following cloiſters: Roeſkilde, which contains a prioreſs and twenty-five unmarried ladies of rank: Giſſelfeld, intended by the Danneſkiold family to maintain ſixteen ladies of rank; Vemmeltofte and Valloe, the former inſtituted by Princeſs Sophia Hedevig, ſiſter to Frederik the Fourth, is capable of accommodating the number of from ſeven to twenty-one; and the latter, founded by Queen Sophia Magdalena, maintains ten or twelve ladies of rank. Preetz and Ueterſen are the chief inſtitutions of this deſcription in Holſtein; in which there are however ſome others. But it will no doubt appear, from thoſe enumerated, that the number of founders has been conſiderable. It is reſerved for future times to form inſtitutions for the promotion of marriage among the worthy orders of ſociety. Except Baron Holberg, ſcarcely any one ſeems to have imagined that benefits of this deſcription are truly uſeful, which is the more ſtriking, when we conſider the munificence of public benefactions. *To furniſh individuals with the means of leading a comfortable life is a noble action; but to found the happineſs of families is ſtill more ſo.*"

The latter reflection is particularly worthy of the moſt ſerious notice; and we would moſt earneſtly recommend it to the conſideration of the enlightened people of England to turn their attention to the encouragement of honourable alliances in matrimony, in order to counterpoiſe the inevitable effects of the preſſure of the times; a preſſure

which, however it may tend to intimidate virtuous and reflecting young perſons from marrying at an early age, as formerly, has very little influence in checking the natural appetites, and conſequently muſt be conſidered as a propelling auxiliary to a general laxity of public morals. This is an evil much more dreadful than the ſword of the malignant enemy. We are therefore decidedly of the opinion of our author and Baron Holberg, that acts of munificence ſhould not be confined to public inſtitutions, whether for charity or education; but that judicious parents ſhould appropriate ſums periodically, according to their wealth and rank in ſociety, towards inſuring their children and their offſpring the means of enjoying the comforts of conjugal life. Without ſome ſuch ſalutary proviſions, it is painful to contemplate the growing diſſoluteneſs of the preſent age.---We ſhall make one more extract as an example of female magnanimity.

"LAGERTHA, a young Norwegian woman, diſplayed uncommon perſonal courage in the war which Regner Lodbrog, King of Norway, waged againſt Fro, King of Sweden. Her valour contributed eſſentially to the overthrow of the Swediſh monarch; but her charms conquered the conqueror. Regner ſaw and loved her; he felt his happineſs depended ſolely on her, and ultimately obtained the intereſting object of his wiſhes. But the flame of his paſſion decreaſed with as much velocity as it had kindled: he deſerted Lagertha, and married another. In the mean time his ſubjects having rebelled, Regner was reduced to a moſt embarraſſing dilemma. Lagertha, was no ſooner informed of his ſituation, than ſhe forgot her own injuries, and, haſtening to his relief, enabled him to obtain a victory."

From the extracts we have made, our readers will perceive that this volume promiſes a conſiderable fund of entertainment, which is conveyed in correct and ſometimes even animated language, that does honour to the tranſlator, who, we underſtand, is not a native of England, but of Denmark. We muſt obſerve, however, that we think the work, upon the whole, is by no means calculated to raiſe our reſpect for the knowledge and character of the people of Denmark of the preſent day, as the greater part of the anecdotes or examples of the different virtues recommended in this volume are reported to have taken place either in fabulous or heatheniſh times; many of them from 500 to 1000 and even 1500 years ago! Intrepidity, valour, and generoſity, are qualities which derive a conſiderable portion of their merit from the general ſtate of ſociety and civilization at the period in which ſuch acts are

recorded to have been performed. There are many actions, which in a young or growing nation would be unequivocally generous, but which in a ſtate where the arts, ſciences, and luxuries, have attained maturity, would be very properly ſtigmatized as groſsly unjuſt or abſolutely fooliſh. The author, indeed, has uniformly viewed his ſubjects abſtractedly; but he who hopes to produce a work deſtined to re-animate the drooping ſpirits, or give a new character and direction to the genius of his countrymen, muſt unite the abſtract motive with practical application, and make virtue appear as familiar and eaſy as it does grand and noble. It is one thing to detail accounts of virtuous actions; it is another to inculcate ſucceſsfully the practice of virtue. The confounding of theſe two things has rendered many a well-deſigned work not only inefficient in the cauſe of virtue, but even abſolutely injurious to the purpoſe for which it was believed to be ſolely deſigned. Had the tranſlator of this volume devoted the ſame care and ability to the compilation of a hiſtory of Denmark, for the uſe of his Engliſh readers, all the authentic anecdotes which are here related might have been introduced as illuſtrative epiſodes, in which caſe they would have been both inſtructive and amuſing, whereas in their preſent iſolated ſtate they can only claim the merit of being ſimply amuſive. We however earneſtly recommend his work to the attention of our readers, and promiſe them ample gratification in anecdotes of more than two hundred and thirty perſons, by far the greater part of whom are wholly unknown in this country, but who are now introduced to the Engliſh public with conſiderable taſte and genius.

Toleration. A Sermon preached by the Rev. Sydney Smith, *A. M., at the Temple, May 31ſt, and at Berkeley Chapel, Berkeley-ſquare, June 28th.* Pp. 27.

THE age of tranſmigration is not yet paſſed. We all know, that Pythagoras, who taught philoſophy at Crotona, had been Euphorbus at the ſiege of Troy.

> Ipſe ego (nam memini) Trojani tempore belli
> Panthoides Euphorbus eram.

A change not leſs ſurpriſing has recently taken place in this metropolis. The Sermon now before us, which was preached at the Temple on the 31ſt of May laſt, and again at Berkeley Chapel on the 28th of June, was apparently pronounced by the Rev. Sydney Smith; but the real man, diſguiſed under

his perſon, was the Rev. Dr. Paley. The Doctor died ſome time ago. He revived, however, for the expreſs purpoſe of reſtating his ſentiments on toleration in the figure of another clergyman.

We are very confident in our aſſertion of this new example of the Pythagorean doctrine. But as the occurrence is of an unuſual nature, and will not perhaps be eaſily believed, we will proceed to prove the truth of it by a compariſon of the Sermon with a part of Dr. Paley's earlier Work on Moral and Political Philoſophy, or the chapter on Religious Eſtabliſhments and Toleration.

If the one ſhall appear to be nothing more than an abridgment of the other, our point is proved, and the preacher at the Temple and Berkeley Chapel is Dr. Paley revived.

MR. SMITH

Defines the component parts of an eſtabliſhment. There are "three conſiderations which ſeem to make up our idea of an Eſtabliſhed Church.

"I. Firſt, if thoſe who inſtructed the people in their religion were not a peculiar body of men ſet apart for that purpoſe, it is clear that the Chriſtian religion, the evidences of which depend ſo much on hiſtory, and on a knowledge of the dead languages, would be very imperfectly taught."

"II. The ſupport of the clergy ought not to be left to the caprice and pleaſure of individuals, but it ſhould be (as it is) compulſory upon all; becauſe, upon any other ſyſtem, they would either not be ſupported at all, or would be compelled to gain their ſubſiſtence by following where they ought to lead, and flattering where they ought to inſtruct."

DR. PALEY

Defines the component parts of an eſtabliſhment. "There are three eſſential parts of its conſtitution.

"I. The firſt queſtion is, whether the knowledge and profeſſion of Chriſtianity can be maintained in a country without a claſs of men ſet apart by public authority to the ſtudy and teaching of religion, and to the conducting of public worſhip, and for theſe purpoſes ſecluded from other employments."—"Chriſtianity is an hiſtorical religion,"—"not to be underſtood without ſtudy and preparation." "Languages muſt be learnt," &c.

"II. If an order of clergy be neceſſary, their maintenance muſt either depend upon the voluntary contribution of their hearers, or ariſe from revenues aſſigned by the authority of law. To the ſcheme of voluntary contribution there exiſts this inſurmountable objection, that few would ultimately contribute any thing at all." "A preacher muſt not be at the mercy of his audience, and obliged to adapt his doctrines to the pleaſure of a capricious multitude." "A legal pro-

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"III. If there were no articles of faith, to which it was neceſſary to ſubſcribe, in order to become a member of the Eſtabliſhed Church, every ſpecies of contradiction would be preached to the ſame congregation. One miniſter would defend the doctrine of the Trinity, another would attack it. We ſhould hear at one time," &c. &c.

Mr. Smith thus recapitulates.—"It is right that the ſtate ſhould chooſe a particular creed; that they ſhould ſet apart a particular order of men to defend it, and compel every individual to pay to its ſupport."

In confirmation of theſe principles he obſerves, that "the ſyſtem of greater latitude attempted in the new world will end fatally for the Chriſtian religion, and for good practical morality."

Yet "the Church muſt be diſtinguiſhed from religion itſelf. A Church Eſtabliſhment is only an inſtrument for teaching religion."

Again, "It is an hateful taſk to abridge the natural rights of any human being," and "civil excluſion muſt remain as long as the political diſaffection exiſts, and not a moment beyond."

One inſtance more, drawn from what a late ſecretary would call the philoſophy of the human mind.

"The fact is, the written doctrine remains the ſame; the book is as it was before; that no ſect ever alters; but with the ſame words in his mouth, the man may poſſeſs a very different heart; and repeating

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viſion, compulſory upon all thoſe who contribute to it, is therefore expedient."

"III. Without ſome teſt propoſed to the perſons nominated (to benefices), the utmoſt diſcordancy of religious opinions might ariſe between the ſeveral teachers and their reſpective congregations." "A Papiſt, or a Preſbyterian, a Methodiſt, a Moravian, or an Anabaptiſt, would ſucceſſively gain poſſeſſion of the pulpit," &c. &c.

Dr. Paley thus recapitulates.—"The knowledge and profeſſion of Chriſtianity cannot be upheld without a clergy; a clergy cannot be ſupported without a legal proviſion; a legal proviſion for the clergy cannot be conſtituted without the preference of one ſect of Chriſtians to the reſt."

In confirmation of theſe principles, he obſerves, that "the experiment attempted in ſome of the new ſtates of North America labours under inconveniences which will be found upon trial to overbalance all its recommendations."

Yet "a religious eſtabliſhment is no part of Chriſtianity; it is only the means of inculcating it."

Again, "The confining of the ſubject to the religion of the ſtate, is a violation of natural liberty;" and "theſe reſtrictions ought not to continue one day longer than ſome viſible danger renders them neceſſary to the preſervation of public tranquillity."

"Men will not formally renounce their ancient religion, but will adopt into it the more rational doctrines of their neighbours, by which means the worſe religion will, without the ceremony of a reformation,

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phraſes of perſecution, may be *really actuated by the ſpirit of peace.!*"

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inſenſibly aſſimilate itſelf to the better. Papiſts might not become Proteſtants, (for the name is commonly the laſt thing that is changed) but they would become more enlightened and informed, as well as imbibe a portion of the ſpirit and moderation of Proteſtantiſm."

Theſe quotations, we preſume, are ſufficient to eſtabliſh our point, viz. that Dr. Paley and Mr. Smith are one and the ſame, and therefore that the preacher at the Temple and Berkeley Chapel was Mr. Smith in appearance only. The character of Mr. Smith forbids us to think otherwiſe. For can we ſuppoſe, that a gentleman who has ſome applauſe to loſe, would have gone from pulpit to pulpit, to audiences carefully advertiſed of his ſubject, with the thoughts of another writer in his ſermon-caſe? In the preface to the ſermon, there is an appearance of modeſty in a diſavowal of "originality." But would Mr. Smith have put off his reader in this general manner, when he might have diſtinctly informed us to whom he was indebted? In the body of the ſermon, too, it is inſinuated, that his true principles have ſeemed to "wiſer and better *men*" than himſelf, to be thoſe on which an eſtabliſhment ought to be placed. Would Mr. Smith have deſignedly miſled us by a reference to writers at large, when it was in his power to have named the one and only authority from which his principles were borrowed? We think not. He would not have expoſed himſelf to the ſerious charge of aiming at an unfounded popularity upon the credit of a deceaſed writer, whoſe name he carefully concealed. He would not have preſented himſelf to the world as a teacher of toleration, upon ſo poor a proviſion of intelligence as a ſingle chapter of Dr. Paley. He would not have diſguiſed a ſhort and unſatisfactory abridgment of another man's reflections, in the ſhape of a new ſermon. We therefore reſt in the concluſion, that, as Dr. Paley alone had the right to plunder himſelf, therefore he was, in ſubſtance and effect, the late preacher at the Temple and Berkeley Chapel.

Omnia mutantur, nihil interit.

The only thing that remains to be wiſhed for, is, that the Doctor would appear once more, and abridge with better effect the latter part of his chapter. There he conſiders ſome of the circumſtances which may be ſuppoſed to affect the

conduct of Government, and compel it to continue its excluſions. He has alſo done the world ſome ſervice by ſtating his diſſent from the ſyſtem of Mr. Locke. But theſe, and ſome other favourable points, having been either entirely omitted, or barely glanced at in the ſermon preached at the Temple and Berkeley Chapel, we hope ſoon to hear of a new ſermon, and, whatever may be the final concluſion, to ſee both ſides of the argument preſented to the world without equivocation or reſerve. Otherwiſe, as the late preacher at the Temple and Berkeley Chapel juſtly obſerves, "we ſhall become a mere tool to anſwer the ends of political faction; and the deareſt intereſts of mankind will be ſacrificed to the vileſt of purpoſes."

An Anſwer to Dr. Moſeley, containing a Defence of Vaccination. By John Ring, Member of the Royal College of Surgeons, &c. Pp. 298. 8vo. Murray.

THE talents and meritorious labours of Mr. Ring are well known, and will be remembered, no doubt, when the ſmall-pox will be only known from tradition. Great wits or ſatiriſts ſeldom poſſeſs great powers of reaſoning; it is not ſo with Mr. Ring: he frequently unites the pureſt wit with the keeneſt ſatire and the ſoundeſt argument. Few writers of the preſent age are ſo well qualified to anſwer with effect the ſtrange aſſertions, contradictions, vituperative jargon, and motley eloquence of Dr. Moſeley, who has three times beſtowed his lucubrations on the public, in cautions againſt the adoption of vaccination.

"Some people," ſays Mr. Ring, "who only eſtimate a book by its bulk, may wonder at my thinking Dr. Moſeley's pamphlet dear at five ſhillings; but ſurely we may well think it dear at that price, when every ſyllable of it, which is new and valuable, may be contained in a nutſhell. Nevertheleſs, his publication is not to be treated with contempt; on the contrary, it requires a long anſwer. It contains a conſiderable number of fallacious reaſonings, which it is neceſſary to expoſe; a conſiderable number of miſrepreſentations, which it is neceſſary to correct; a conſiderable number of falſe reports, which it is neceſſary to contradict; and a conſiderable number of calumnies, which it is neceſſary to refute."

Agreeing with the enlightened author in his ſentiments of the literary farrago which bears the name of the Phyſician to Chelſea Hoſpital, we ſhall not enter into a protracted analyſis of this very able reply, particularly as the teſtimony of the

Royal College of Phyſicians has ſo perfectly eſtabliſhed the opinions here defended, that the three or four individuals who may be ſtill diſpoſed, contrary to reaſon and the cleareſt evidence of facts, to oppoſe vaccination, are rather objects of pity than of ſerious conſideration. The pertinacity of ſuch men ſhould unqueſtionably find a place in the Noſology among the liſt of diſeaſes, as it is much more diſtinctly marked as a morbid affection, than that uſually denominated *noſtalgia*. From a controverſial work, which anſwers and contradicts, or ably ridicules almoſt every ſentence of the original tract, it is difficult to ſelect diſtinct paſſages ſufficiently intelligible as extracts. The following ſentences, however, may give ſome idea of the author's ſtyle and manner.

"Dr. Moſeley ſays the people of the country have not the advantage of thoſe in the metropolis; that is, they cannot conſult ſuch oracles as Dr. Moſeley, Dr. Squirrel, and Mr. Birch,

Nec tam præſentes alibi cognoſcere divos.

Dr. Moſeley ſeems alſo to doubt, whether the people in the country can read; he therefore judiciouſly propoſes, that the clergy ſhall read for them, and explain all the words of his book. Should it be thought neceſſary to preach a ſermon on the occaſion, his motto will ſerve for the text. [Forgive them, for they know not what they do.]

"The learned author informs us, that many of the clergy have taken an active part in recommending vaccination; but he thinks their conduct alſo excuſable, becauſe, he ſays, they have not ſufficient employment for their abundant zeal. He tells them, however, that it is now their duty to undeceive their pariſhioners, and to inform them, that the cow-pock is no ſecurity againſt the ſmall-pox. This is what few people, even if they were told by the clergy, would believe to be true, and what few of the clergy do not know to be falſe. Dr. Moſeley is willing to pardon the clergy for the ſin they have committed in promulgating vaccination, upon condition of repentance; but at the ſame time he adviſes them, when any medical diſpute ſhall ariſe in future, to wait till it is over before they join the wrong ſide of the queſtion. Hence it appears, that when the diſpute is over, they have Dr. Moſeley's free conſent to join the *wrong* ſide, as ſoon as they think proper. Dr. M. has been informed, that ſome of theſe gentlemen have not only preached, but alſo practiſed vaccination. He ſays, he hopes it is not true, though all the world know it is true; and truſts the College of Phyſicians will exert their authority to prevent the repetition of ſuch a miſdemeanour. The ſtatutes of the college ſay, *Neve honeſtum putemus Clerico, inter cætera, tractare res morboſque muliebris.* Dr. M., however, ſays he ſees no reaſon why the clergy ſhould not handle matters of that ſort. He tells us artifices have been practiſed on the people of London, and thoſe of the neighbouring villages. A number of artifices have indeed been practiſed, particularly on the inhabitants of a village on the bank of the

Thames; and it is probable no one is better acquainted with the nature of thoſe artifices, or the names of their authors, than the Phyſician of Chelſea College. Dr. M. acknowledges, that there are many excellent men who have taken up the ſubject of vaccination; and he will conſiderably ſtrengthen his arguments when he can prove, that there are many excellent men who ſet their faces againſt it. He declares he is no perſecutor, and can forgive that hardneſs of head, in which an impreſſion, when once made, remains indelible. I am no perſecutor, and can forgive that hardneſs of head, on which it is impoſſible to make any impreſſion."

In this manner Mr. Ring meets all the quibbling objections of his antagoniſt, and repels them with merited contempt, and, where neceſſary or admiſſible, ſolid argument. The following remarks we cannot help recommending to certain *little* apothecaries, who entertain ſerious, and, we muſt confeſs, not ill-founded alarms for their trade, in caſe vaccination ſhould extirpate the ſmall-pox. Juſt in proportion, however, as this wiſhed-for event will ſhorten the apothecary's bill, it will increaſe that of the baker and butcher: it is for Drs. Moſeley and Squirrel to determine which of theſe is the greater evil.

"Dr. Moſeley," Mr. Ring obſerves, "thinks no one ought to be ſuffered to inoculate for the ſmall-pox, but ſuch as underſtood the practice as well as Dimſdale or Sutton. This rigid law will, I fear, go too far, and deprive the public of the ſervices of Dr. M. and his friends. The Doctor tells us, that inſtead of one in a hundred, or one in three hundred, not more than one in three hundred thouſand *need* die under inoculation of the ſmall-pox. He tells us, however, that he has not taken ignorance into his calculation, ſo that it is evident that he is reckoning without his hoſt. It is rather ſtrange when Dr. M. tells us people *need* not die under inoculation of the ſmall-pox, that ſo many ſhould fall victims to that practice, beſides the incalculable miſchief done to ſociety by ſpreading the natural infection. Be the cauſe what it may, the inoculation of the ſmall-pox often proves fatal; *yet while it is* PROFITABLE, *advocates for the practice will not be wanting.* Inſtead, however, of ſaying, that a perſon who is inoculated with the ſmall-pox *need* not die, we ſhould rather ſay, *needs muſt when the Devil drives.*"

Were there no other proofs in favour of vaccination, we ſhould conſider its almoſt univerſal reception and complete ſucceſs in the Eaſt and the Weſt, the North and the South, as a ſufficient demonſtration of its practical utility. That it ſhould be rigidly inveſtigated is an incumbent duty on all men; but we apprehend that if thoſe few, and by no means very reſpectable, opponents of this practice were well informed of the general contempt and indignation in which they

are held by almoſt all foreign phyſicians, they would pay more regard in future to the rectitude of their ſentiments and the dignity of their ſtyle. Indeed, we are obliged to conſider the vulgar abſurdities and ungentlemanlike language of the anti-vacciniſts as a national diſgrace; and if theſe men have any ſenſe of national honour, we ſhould not wiſh them a greater puniſhment than to hear ſome of their diſgraceful pamphlets read before an aſſembly of well educated perſons in France. Without adopting the ſanguine and no doubt benevolent hopes of the vacciniſts, or believing that man is ever to be exempted from diſeaſes, we muſt deprecate the groſs rudeneſs of their now inſignificant opponents, and conclude, with moſt foreigners, that even England has men more covetous of their own emolument than zealous for the propagation of truth and the intereſts of humanity. In a word, the preſent volume is worthy of the acknowledged talents and indefatigable induſtry of the beneficent author, who has ſo honourably and diſintereſtedly devoted his time and attention to the diſſemination of a diſcovery that will unqueſtionably do permanent honour to his country, to the medical profeſſion, and to thoſe profeſſional gentlemen by whoſe virtuous endeavours it has ſo rapidly ſpread to the remoteſt quarters of the globe. The numerous teſtimonies, facts, and documents here recorded will be a valuable acquiſition to the antiquaries of another age, who may then amuſe themſelves with extracts from the vaccine and anti-vaccine controverſialiſts, as they have lately done with the ceremonies of curing the ſcrofula, or king's evil, by the royal touch.

DIVINITY.

A Sermon, preached on Wedneſday, February the twenty-fifth, 1807, *the Day appointed for a General Faſt and Humiliation, before his Majeſty's Coldſtream Regiment of Guards, in Weſtminſter Hall.* By the Rev. William W. Dakins, L.L.B. F.S.A. Chaplain to his Royal Highneſs the Commander in Chief. 4to. Pp. 24. Becket. 1807.

THIS is a plain and ſenſible diſcourſe on one of the moſt intereſting topics that can engage the attention of a Chriſtian mind—the neceſſity of being with the Lord, if we wiſh the Lord to be with us. The text is taken from the ſecond verſe of the fifteenth chapter of the ſecond book of Chronicles:—"The Lord is with *you*, while ye be with *him*; and if ye ſeek him, he will be found of you; but if ye forſake *him*, he will forſake *you*." Glorious is the promiſe, and dreadful the denunciation! Heaven and Hell are thus opened, as it were, to man; the means for ob-

taining the one and for avoiding the other are clearly pointed out to him, and if he meet with eternal puniſhment inſtead of eternal happineſs, it muſt be his own deliberate choice, and he will have himſelf alone to blame. Were men but to reflect ſeriouſly on this plain fact, and nothing on earth is more clear nor more certain, what ſtronger incentive to virtue, what more potent diſſuaſive from vice, could they require?

Mr. Dakinsexplains the conduct neceſſary to be obſerved by a Chriſtian in order *to be with God*, and he enforces the neceſſity of ſuch conduct with much earneſtneſs. In order to exemplify the poſition in the text, and to ſhew that God will forſake them who forſake him, he inſtances the ſtate of France, after atheiſm was publicly proclaimed there.

"God gave them (the French) up to their own reprobate minds, and, diſſolving the ties of nature, ſuppreſſing the affections of humanity, ſtifling the feelings of the human heart, they have ſhocked the world by the commiſſion of crimes hitherto without example in the page of hiſtory, that will hand down to poſterity the ſad catalogue of their atrocious deeds, written in letters of blood!

"No ſooner had the French thrown off the ſalutary reſtraints of religion, than they tore aſunder the band that connects ſociety, and broke the principal link in the chain of human happineſs. Having done this, they gave a looſe rein to fraud, injuſtice, violence, bloodſhed, and rapine; to all the baſer paſſions of our nature."

Hiſtory, ſacred and profane, ſupplies ſo many proofs of the juſtice of God manifeſted in the puniſhment of wicked nations, that there is no room left for doubt that there is juſt cauſe for apprehending ſimilar manifeſtations of divine vengeance whenever ſimilar depravity exiſts to provoke it.

A Practical Diſcourſe; or the preſent Continental DIVINE *Viſitations, a ſolemn and awful Warning to the People of England. Preached on the Faſt-day*, 1807. By the Rev. Chriſtopher Hodgſon, L.L.B Rector of Marholm, Northamptonſhire, and formerly of Pembroke-hall, Cambridge. 8vo. Pp. 28. 1s. Cambridge printed; ſold by Rivingtons, London; Nicholſon, Cambridge; Jacob, Peterborough; and Newcombe, Stratford.

IT is ſcarcely poſſible for any man of a ſerious mind to look back on the occurrences of the laſt fourteen years, and to conſider the apparent inadequacy of the known cauſes and the effects which have been produced, without imputing the whole to the Great Governor of the Univerſe, who, for reaſons and for purpoſes known only to himſelf, deals forth his diſpenſations to his creatures, in a way which, though it baffle all the endeavours of their ſuperficial reaſon, and mock all the efforts of their limited intellects, is beſt calculated to promote their preſent welfare and their future happineſs; or, to uſe the words of Mr. Hodgſon, "the aſtoniſhing rapidity with which theſe great revolutions have been effected, can in no way be ſo well accounted for as by ſuppoſing the interpoſition of an over-ruling Providence, which, by ſuch ſingular and

awakening diſpenſations, announces to the world that '*verily there is a God that judgeth in the earth*'"

The preacher then proceeds to ſhew that, although we owe the greateſt gratitude to God, as well for the bleſſings which we enjoy, as for the evils which we have eſcaped, we ought not on that account to ſuppoſe that we are leſs guilty than the nations which God, in his wiſdom, has thought fit to ſelect as the immediate objects of his puniſhment. And, he truly obſerves, that, ſo far from this being the caſe, there is *now* an alarming increaſe, in this country, of atheiſm, infidelity, ſcepticiſm, and religious indifference. On the prevalence of this laſt ſin, for ſin it is, he makes the following juſt obſervations.

"Is not religious *indifference* a very prominent feature in the practice of even the members of our Eſtabliſhed Church, which gives an unfortunate handle of animadverſion to the *Diſſenters?* What uncertainty and irregularity are obſervable among ſome in their attendance on *our* public worſhip? How many others, even in the decline of life, who live in the conſtant neglect of the *Holy Communion*, although it is a divine inſtitution, founded on the expreſs command of *Chriſt* himſelf, by whom they hope to be ſaved? And as to family prayer and religious family inſtruction, *where* do you find the governor of the houſe *thus* employed, even on a Sunday evening? Inſtances of this kind are become very rare; and their not being more *general*, is one of the ſtrongeſt proofs of the exiſtence of that religious indifference which of late years has affected ſo many Chriſtian families."

This is a melancholy picture, but, we are ſorry to ſay, it is by no means overcharged. The neglect of the ſacrament muſt have been obſerved by every Proteſtant who is in the habit of receiving it, and it is much to be wiſhed that the imperative duty of attendance at the Lord's Supper were more frequently, and more earneſtly, enforced from the pulpit. The neceſſity of *ſelf-examination*, and of checking, in their birth, the ſinful operations of the *mind*, is very ſtrongly impreſſed in the concluding part of this diſcourſe, the whole of which is very well calculated to produce thoſe beneficial effects which the preacher propoſed to himſelf from its delivery.

Extract of a Sermon on the Education of the Poor, under an appropriate Syſtem; preached at St. Mary's, Lambeth, 28th June, 1807; *for the Benefit of the Boys' Charity School at Lambeth.* By the Rev. Dr. Andrew Bell, A.M., F.A.S., F.R.S. E., Rector of Swanage, Dorſetſhire; and Author of the Experiment in Education at Madras. *Second Edition*, 8vo. Pp. 30. Cadell and Davies. 1807.

DR. Bell is well known as the author of that Syſtem of Education, the merits of which Mr. Lancaſter, the Quaker, with the *humility* and *modeſty* ſo peculiarly characteriſtic of the ſect to which he belongs, has arrogated to himſelf. The object of this eloquent diſcourſe is to recommend the general adoption of that ſyſtem, and to enforce the duty of educating the poor. So to educate the poor as to enable them to obey the divine injunction to "ſearch the ſcriptures" is unqueſtionably the duty of Chriſtians; but whether or no it is expedient to extend their

education beyond that point, is a matter which admits of much doubt. On the authority of Mr. Colquhoun, Dr. B. aſſerts, that "In Great Britain and Ireland, *at leaſt* 1,750,000 of the population of the country, at an age to be inſtructed, grow up to an adult ſtate without any inſtruction at all, in the groſſeſt ignorance, and without any uſeful impreſſion of religion or morality." But we muſt certainly withold our belief from ſuch an aſſertion until we know on what data it is founded. It ſeems to us, at preſent, to be a moſt exaggerated ſtatement; and, indeed, to be impoſſible that one eighth of the whole population of the country can be in ſo degraded a ſtate. Nor can we very eaſily conceive what data can exiſt to ſanction any calculation of the kind. Dr. Bell's diſcourſe, however, is highly creditable to him, and well deſerves the attention of the public.

A Sermon preached in the Chapel of the Magdalen Hoſpital, before the Preſident, Vice-Preſidents, and Governors of that Charity, at their Anniverſary Meeting, on Thurſday, April 23, 1807. By Thomas Lewis O'Beirne, D.D. Lord Biſhop of Meath. 8vo. Pp. 30. Hatchard.

THIS Sermon is, with peculiar propriety, dedicated to Mr. James Allan Park, a gentleman of the ſoundeſt religious principles, of great abilities moſt virtuouſly applied, of the moſt active benevolence, and of the moſt fervent piety.

"From the continuance and co-operation of ſuch characters," ſays the Biſhop, refuting the ſenſeleſs poſition that religion is the buſineſs of the clergy alone, the ſtudy of none but the weak, the ignorant, and the deluded, "the teachers of the Goſpel derive ſingular advantage in their miniſterial labours: Nor can we but congratulate with every friend of Chriſtianity, when, in ſupport of our claims on the laity to join with us in ſtemming the torrent of irreligion that is breaking in upon us, we have to plead the inſtance of one of the moſt eminent and learned of the profeſſion of the law" (O! ſi ſic omnes!) "edifying the public by ſuch a production as,' The Earneſt Exhortation to a frequent Reception of the Holy Sacrament of the Lord's Supper,' and amidſt all the toils and fatigues of the bar, that always increaſe with increaſing celebrity, taking an active part in the promotion of every charitable inſtitution that provides a Chriſtian education for the children of the poor, that reclaims them from vice, or withdraws them from its early contagion, and that opens an aſylum to the repenting ſinner.

"I hope that there is ſomething more laudable than vanity in my wiſhing to have it known, that I enjoy the good opinion of ſuch a man, and in thus publicly profeſſing the high reſpect and eſteem with which," &c.

There is indeed ſomething better than vanity which engenders ſuch a wiſh; a wiſh in which every man muſt partake who knows how to appreciate the beſt qualities of the head and heart.

The learned prelate has taken his text from St. Paul's Epiſtle to the Epheſians, "Bring them up in the nurture and admonition of

the Lord," on which he has built a moſt excellent diſcourſe, replete with ſound doctrine, and moſt uſeful advice, on the important ſubject of education. He deprecates the philoſophic ſpirit of the age, which forbids to hamper the mind of infancy with religious inſtruction; and inſiſts that religious knowledge and pious habits cannot be too early impreſſed on the infant mind. He conſiders the two modes or means of education, *precept* and *example*, and, under each head, offers many ſalutary admonitions, and many judicious remarks.

"*Set your hearts*," ſays the Lord, "*unto all the words which I teſtify among you this day, which ye ſhall command your children to obſerve to do. Thou ſhalt teach them diligently unto thy children*," ſays he in another place; "*and ſhalt talk of them as thou ſitteſt down in thy houſe, and when thou lyeſt down, and when thou riſeſt up.*

"At how early a ſeaſon this important work is to be begun, He alſo particularly marks out to us. It is on the firſt dawn of reaſon, when the young and the tender bud of the underſtanding begins to form itſelf, and the firſt ſpring of thought invites the aſſiſtance of cultivation. *Whom ſhall he make to underſtand doctrine? Them that are weaned from the milk, and drawn from the breaſt. To them*, continues the prophet, *precept ſhould be after precept, line upon line; here a little and there a little;* early and watchful attentions, perſevering care, unwearied aſſiduities.

"Such are the inſtructions of the gracious AUTHOR of our being, ſpeaking by the Holy Prophets and Teachers. Such are the precepts of HIM, who, as he made man, knows beſt what is in him; —knows beſt the ſeeds He planted in his heart, and by what culture and proceſs they can be beſt expanded and matured.

"But what a different leſſon are we taught by that preſumptuous ſpirit that has riſen up in our days, to reverſe the proceſs of reaſon and of nature, and to new mould the work of GOD! From how many modern ſchools has been propagated the doctrine, that religious inſtruction, the knowledge of GOD, or of his laws, ſhould make no part of the early education of youth! That, to come to the ſtudy of religion, of its revelations, its myſteries, its duties, the underſtanding ſhould be formed and the judgment matured! That no bias ſhould be previouſly given to the mind to influence it in this inveſtigation by any preconceived opinions, impoſed upon us by the ſuggeſtions of others, before we are capable of ourſelves to judge of their truth or their falſehood; and that it is only in this advanced ſtage, this unprejudiced, unoccupied ſtate of the human intellect, that it can be open to any proper ideas of the SUPREME BEING, his exiſtence, his nature, his attributes, the relation in which we ſtand to him, and what they would call the whole *ſcience* of religion."

Theſe fooliſh and pernicious notions the Biſhop confutes, and ſhews that the tenets of theſe philoſophiſts, and the doctrines of the ſcripture, are as much at variance as folly and wiſdom. He then proceeds thus—

"But we leave theſe metaphyſical experimentaliſts, who would fabricate for us a philoſophical GOD, and a philoſophical people, in-

ſtead of the GOD of the Scriptures, and a people formed on the maxims and by the ſpirit of the Goſpel, to reap the fruits of their own perverted ingenuity, and to ſhare them with thoſe who may be prepared, by their indifference to all religion, to adopt their ſpeculations. In the reſult of ſuch experiments among other nations, and in the almoſt natural attachment of all ranks of our people to the faith of their fathers, we have a ſure ground of reliance that they will find but few proſelytes to their opinions; few to join with them in ſeparating the national education from the national religion*, or to explode a ſyſtem, emanating from that religion, as a veſtige of bigotry, unworthy this enlightened age†."

We wiſh, that there were no ſymptoms of the prevalence of an oppoſite ſpirit, to a greater extent than the good Biſhop ſeems diſpoſed to admit, diſcernible in the world at this time. But certainly the language held by many members of the Houſe of Commons during the diſcuſſions on Mr. Whitbread's poor bill, and on the grant for the extenſion and ſupport of the Popiſh college of Maynooth, in Ireland, affords a ſtrong ſanction for the belief that *religious indifference* is extremely prevalent, and that too many who profeſs Chriſtianity take but little pains to underſtand the *grounds* of their faith, or to enable themſelves to aſſign a reaſon for the hope that is in them. As to Mr. Whitbread's motions of *bigotry* and *illumination*, they are the joint offſprings of *ignorance* and *preſumption*; but it is a lamentable reflection, that, in an aſſembly which muſt contain numbers who know better, none were found to correct him as he deſerved.

Purſuing the ſubject of modern *inſtruction*, the Biſhop very properly obſerves:

"Departing from the wiſe and ſober example of our anceſtors, the ſons and daughters of the country gentleman, and the wealthy trader, are, in our days, trained in the ſame courſe as the nobles and higheſt commoners of the land; and our modern ſyſtem of education is, ſo far, like moſt other modern ſyſtems, that it is framed and calculated to level all diſtinctions and confound all ranks. So far is this true, that it extends through all the gradations of theſe conditions amongſt us. Each treads ſo cloſe on the other, that there appears to be a general conteſt and emulation in tricking out the youth of both ſexes as creatures aſſigned for no higher aims, or more exalted objects, than are to be attained by external appearances, and what are called faſhionable accompliſhments, to the ne-

"* It is evident that theſe obſervations are only directed againſt innovations in the ſyſtem of moral and religious education, and the ſubſtitution of philoſophical principles to [for] the principles of the Goſpel, in forming the morals of the poor. They cannot affect the ingenious inventor of the new method of teaching the lower orders to read and write, the Rev. DR. BELL, nor any, who, adopting his method, retain his principles, and, as he well expreſſes it, ingraft his ſyſtem into the boſom of the Church and State."

"† See Mr. Whitbread's ſpeech on his introducing his poor bill."

glect of all the religion of JESUS CHRIST teaches as moſt eſſential to their preſent, and excluſively eſſential to their future, happineſs."

This levelling principle of education, if, indeed, that can with propriety be called education of which the culture of the mind forms no part, has long been obſerved and deplored, by thoſe who accuſtom themſelves to look beyond the ſuperficies of things; it deſcends even to thoſe whoſe occupation it is "to drive the plough, and to goad the ox," and every farmer's daughter is now a fine lady, who thinks it a diſgrace to her to underſtand any thing appertaining to "that ſtate of life to which it has pleaſed God to call her." The Biſhop proceeds to make ſome farther remarks on the ſources of inſtruction to which the male part of the riſing generation apply. Of this, he ſays, religion is the leaſt part which attracts the attention of the parent. "And as for morals, who but prieſts or bigots, or the dupes of bigots and prieſts, would look for them to the dull and antiquated pages of the Scriptures, or to books written in their ſpirit, and inculcating their maxims?" Scripture morals, the only morals by which the mind and conduct of a *Chriſtian* can be eſtimated, are entirely exploded by the fools and knaves of faſhion, and by the *liberaliſts* of the day, as "a veſtige of *bigotry* unworthy of this *enlightened* age." A bleſſed proof of the *enlightened* ſpirit of the age, to have recourſe to the dark times of heatheniſh ignorance for a ſyſtem of morals, and to reject the *Book of Life* as a ſource of inſtruction for the riſing generation. If the purity of a party-leader's principles or conduct had been queſtioned by any member of the Houſe of Commons, ſcores of tongues (and Mr. Whitbread's among the reſt) would have been clamorous in the defence of the party accuſed, and in reprobation of the preſumptuous accuſer. But when the SCRIPTURES *alone* are attacked, as inſufficient to train up youth in the ways of truth and righteouſneſs, when the inculcation of *their* precepts, and the enforcement of the rule of life and conduct which *they* preſcribe as eſſential to the ſalvation of fallen man are *only* ſtigmatized as ſymptoms of *bigotry*, as the *folly* of the *dark ages*, the man who makes the attack is ſuffered to proceed, without interruption, in his licentious courſe, and not a mouth is opened, not a voice raiſed in defence of the word of God, or in vindication of his ways to man.

The *morals* of a gentleman, in this *enlightened* age, are collected from a very different ſource from that of the Bible; he looks for them in books, as the Biſhop juſtly obſerves, worſe than what, "not twenty years ago, was conſidered as a ſyſtem deſerving univerſal abhorrence and execration;" alluding to Lord Cheſterfield's polite ſyſtem of faſhionable profligacy. He then refers to the inſtruction of our females.

"For the daughters another ſchool is opened—the ſchool of novels and romance; the ſchool of modern female morality. In that ſchool, to purify their principles and rectify their morals, the ſenſes may be ſeduced, and the paſſions inflamed. Thus the great maſter in this art, the canonized philoſopher of Geneva, leads his youthful

pupil through all the blandiſhments of voluptuouſneſs, all the violence of unreſtrained deſires, all the wild fancies of a heated imagination; and by every inſidious attack on all the venerable prejudices and ſacred inſtitutions that have ever hitherto preſerved the ſanctity and purity of the union between the ſexes, raiſes her to the ſublime character of a female philoſopher, and of that monſter of Chriſtian days,—a female deiſt.

"In that ſchool are taught the *Rights of Women.* There the emancipated ſex are inſtructed to ſhake off all the ſhackles with which they have been hitherto clogged by tyrannical cuſtom and uſurping prejudices; to break into all the provinces that have been hitherto ſuppoſed to belong excluſively to the rougher ſex; to caſt away every reſtraint that has hitherto guarded the lips of the modeſt virgin and the chaſte matron; to pry into thoſe ſecrets of nature, the very mention of which has been hitherto conſidered as incompatible with female delicacy; and to indulge in as unreſtrained a freedom of language, as an unbounded freedom of thinking*.

"In that ſchool all the art and magic of the ſtage, all the faſcinating powers of thoſe tranſcendent talents that give reality to fiction, and that ſo irreſiſtibly diſpoſe the young and warm heart to act what ſo forcibly awakens all its feelings, and to be what it beholds with ſuch intereſt and delight; all are employed to undermine the principles in which the female character is formed to ſoften, poliſh, and improve life. They are employed to recommend to pity, to commiſeration, to affection, to *reſpect*, the adultreſs—the adultreſs, who, to the fouleſt crime that can be committed againſt religion or ſociety, againſt the laws of GOD or man, adds the blackeſt ingratitude, and diſhonours the bed of her benefactor and huſband, while, by a refinement in the ſcience of depraving the heart and debaſing the principles, it is left in doubt, in the play to which you all know I allude, whether that huſband is to be an object of hatred, and branded with the imputation of brutality, for not going the full length of the feelings which the poet has awakened in his audience; or whether he conforms himſelf to their ſentiments, deſcends to what even the maxims of the world ſo univerſally, and as it were inſtinctively, condemn as ſhocking and degrading, reconciles himſelf to his own ſhame, takes pollution to his arms, and commits the children of his love to the care and direction of that unnatural mother, who forgot all ſhe owed them, and involved them in her own diſgrace and infamy!

"O unhappy parent, who expoſeſt thy beloved child, the hope and pride of thy houſe, to ſuch ſeductions—and ſtrange and almoſt impoſſible to think, the very beſt thus expoſe their daughters!—canſt thou expect that ſhe ſhall eſcape contagion? Canſt thou expect that, with her imagination thus tainted, and her mind thus debauched, without a ſingle antidote, without a ſingle principle of religion or pure morality to ſupport and preſerve her, ſhe ſhall reſiſt the thou-

"* The Rights of Women, by Mrs. Wooſtoncroft."

ſand temptations that may aſſail her in her intercourſe through life? Canſt thou hope or flatter thyſelf that ſhe ſhall carry into the houſe of an huſband that innocent and ſpotleſs mind, thoſe chaſtened affections, pure charities, and matron virtues, that bleſſed the union of thoſe who have been [were] educated in other days, and with other principles? As well mayeſt thou believe all the wild fancies of her own ſeducing romances, or give credit to the miraculous legend that tells thee of the female probationer, who walked blindfold through burning ploughſhares unſinged and unhurt."

It is highly probable that to ſuch *inſtruction* as this we are indebted for the novel ſpectacle of ſeeing a faſhionable *adultreſs*, one who ſins without temptation and without excuſe, and who profligately braves public decency and public reproof, received by ſome of the firſt and proudeſt females in the kingdom. Can thoſe females, then, wonder if their own daughters become adultreſſes?—The latter part of the diſcourſe relates to the *example* which is *ſet* to the riſing generation. But we cannot indulge ourſelves with any farther extracts. Our readers, we are perſuaded, have ſeen enough in our quotations to induce them to read the whole Sermon, which will amply reward them for their trouble.

A Sermon preached at St. Mary Magdalen's Church, Taunton, at the Viſitation of the Worſhipful John Turner, M.A. Archdeacon of Taunton, May 19th, 1807. By the Rev. Thomas Comber, A.B. Vicar of Creech St. Michael, and Editor of the Memoirs of Dr. Thomas Comber, Dean of Durham, &c. 8vo. Pp. 27. Poole, Taunton; Kearſley, and Croſby and Co., London.

AT the opening of his diſcourſe Mr. Comber takes a brief view of the duties of a miniſter of the Goſpel of Chriſt, and of the object and purpoſe of his appointment. He then exhorts his brethren to exert themſelves in ſupport of their ſacred character, at a period which he juſtly conſiders as critical and momentous almoſt beyond example. Contraſting the pure religion of our Eſtabliſhed Church with the corruptions of Popery, he obſerves:

"The page of hiſtory informs us, that at one period the religion of the CHURCH OF ROME having gained the aſcendency in theſe kingdoms, held the *ſword of perſecution* over all thoſe who differed from her in religious opinions, and at laſt conſumed, in the fires of *Smithfield* and *Oxford*, the moſt amiable and pious members of the *Proteſtant reformed faith*. On another occaſion, the PURITANICAL PARTY brought a virtuous monarch to the block, and overturned the *government*, together with the *religion* then *eſtabliſhed* in the ſtate. *And where is the candid and unprejudiced perſon who can from his heart declare, that the ſame cauſes, operating in the ſame degree, would not in all human probability produce the ſame effects in this our day!!!* The perſecuting ſpirit of POPERY is ſtill the ſame as in thoſe unhappy times."

We are ſurpriſed that Mr. Comber ſhould not perceive that theſe

antiquated notions of his are only "a veſtige of *bigotry* unworthy of this *enlightened* age." We ſincerely recommend him to go to ſchool again, and to take Mr. Whitbread for his maſter.—The preacher next takes a bird's-eye-view, as it were, of the conſequences of religious corruptions in France, where they produced a Revolution, begun in MURDER and ending in USURPATION. The French he inclines to regard as the inſtruments of vengeance on a guilty world, and as reſerved, after their taſk ſhall be performed, for the infliction on themſelves of the weightier vengeance of an offended and an inſulted GOD. "In the mean time they are the tools of an UNFEELING USURPER, who aims only at his own aggrandizement by the oceans of blood which he has ſpilt; and they groan under the tyranny of an 'hard maſter,' who returns their utmoſt ſervices with inſolence and ingratitude, with poiſoning, aſſaſſination, and unfeeling contempt."

As the dangers which threaten the eſtabliſhed religion, from lukewarmneſs on the one hand, and from implacable enmity on the other, Mr. Comber's notions appear to us to be very correct. He informs us that "a very few weeks before this diſcourſe was delivered, TAUNTON LODGE, a few hundred yards only from the pariſh church, was purchaſed for a *Popiſh Academy!!* And at the time of its being delivered, a colony of Papiſts were in actual poſſeſſion of it." And he may reſt aſſured that the number of Papiſts is rapidly increaſing in every part of the Britiſh empire, except, perhaps, in Scotland; and unleſs the members of the Eſtabliſhed Church unite in their exertions to check and to controul the active ſpirit of proſelytiſm, which is now buſily at work, there is no ſaying to what extent the evil will be carried, or what fatal conſequences it may not produce.

This is a very able and a very ſeaſonable diſcourſe, which ought to be univerſally read. In an advertiſement at the end of it, Mr. C. informs us that he propoſes to publiſh in an octavo volume, "AN HISTORY OF THE PARISIAN MASSACRE, &c. for the purpoſe of keeping alive in the minds of PROTESTANTS a proper ſenſe of the real ſpirit of the profeſſors of the RELIGION OF THE CHURCH OF ROME." The work will be put to preſs as ſoon as 300 ſubſcribers ſhall have left their names with the publiſhers of this Sermon. We ſhould hope, this will ſpeedily be the caſe; indeed, there is little doubt but the bookſellers themſelves will readily ſubſcribe for 300 copies.

A Sermon preached in the Pariſh Church of St. Mary Magdalen, Bermondſey, on Sunday, January 25th, 1807; for the Benefit of the Refuge for the Deſtitute, Cuper's Bridge, Lambeth. By the Rev. E. W. Whitaker, Rector of St. Mildred's, and All Saints, Canterbury. *Publiſhed by deſire of the Committee.* 4to. Pp. 14.

THIS Sermon, having no bookſeller's name to it, is, we preſume, not offered for ſale. We wiſh it were otherwiſe, as it is an excellent diſcourſe, ſetting forth, in plain but impreſſive language, the objects of this *moſt comprehenſive* charity, and the ſale of it would tend to in-

creaſe the funds of the inſtitution in two ways. The very learned preacher (who, we believe, was the founder of the charity alſo), while he profeſſed to avoid all appeal to the *feelings* of his audience, contrives to affect theſe feelings in an extraordinary manner by a mere recital of facts. We ſhould think that the collection, after ſuch a Sermon, muſt have been large; and we are ſure that it ought to have been ſo.

MEDICINE AND CHEMISTRY.

Practical Eſſays and Remarks on that Species of Conſumption incident to Youth, and the different Stages of Life, commonly called Tabes Dorſalis; *with an Account of the Nature, Cauſes, and Cure of that Diſtemper, and the Diſeaſes ariſing therefrom, eſpecially thoſe of the Seminal Organs, and Morbid Affections of the Nervous Syſtem, including the Atrophy, and the Phthiſis, or Conſumption in general. To which are added, Extracts from the Works of the moſt diſtinguiſhed Practitioners of the laſt and former Ages, coinciding with the Author's own Practice and Experience, demonſtrating the baneful Effects of unnatural Venery on the fineſt Functions in the Animal Economy. The third Edition, with large Additions.* By H. St. John Neale, Eſq. Fellow of the Royal Academy of Surgery in Paris, of the Univerſity of Leyden, &c. &c. 8vo. Pp. 630. Walker.

WE notice this third edition for ſeveral weighty and important reaſons; firſt, becauſe it bears internal evidence of being the work of a man of talents, a ſcholar, and an acute obſerver of the animal economy; ſecond, to requeſt the author, as he values his reputation in ſociety, to omit the third and fourth ſections in all his future editions, one of which we underſtand is about to appear; and, thirdly, becauſe this work is devoted to the diſcuſſion of a diſeaſe which makes us at once ſigh and bluſh to know that it is becoming unfortunately too common in this country. Tabes Dorſalis is a diſeaſe not confined to the male ſex only; it is therefore incumbent on the author to render his work fit for the uſe of grave matrons, as well as old bachelors. The firſt, ſecond, and third parts admit of conſiderable reduction in this reſpect: anatomical deſcriptions are wholly miſplaced in ſuch a treatiſe. The fourth, fifth, and ſixth parts, however, deſerve our approbation, eſpecially thoſe additions which appear in this third edition. Mr. Neale, who has ſtudied in the French ſchool, a place well adapted to acquire an intimate knowledge of the diſeaſe on which he writes, and has had conſiderable experience as a military ſurgeon, recommends decoctions of China-root, and an extract from the nuts of grey-nicker, as the moſt effectual medicines, accompanied with the moſt nutritious and eaſily digeſted food, for the cure of *Tabes* or nervous atrophy. Proper directions for the preparation of theſe medicines are given, as they do not occur in the London or Edinburgh

Pharmacopœias. The author likewiſe expreſſes a juſt condemnation of cauſtic bougies, with abominable advertiſements of which our newſpapers are daily diſgraced. The nature of our work does not permit us to enter into the ſubject of theſe ingenious eſſays and remarks more minutely: we ſhall therefore only add, that the author is perfectly maſter of his ſubject; that his practice appears very judicious and rational; that his remarks diſcover conſiderable perſpicacity, and his directions to his patients much good ſenſe; and that his work deſerves the moſt ſerious attention of medical practitioners as well as of emaciated debauchees. It will doubtleſs contribute to ſave the lives of many unfortunate perſons.

The Chemical Pocket Book; or, Memoranda Chemica, arranged in a Compendium of Chemiſtry. By James Parkinſon. Fourth Edition, with the lateſt Diſcoveries. 8vo. Pp. 382. Symonds. 1807.

WERE we among thoſe who conſider popularity as a teſt of merit, we ſhould inſtance it in the preſent publication. This very excellent and now greatly improved Chemical Pocket Book, however, reſts on a much more reſpectable and ſtable baſis,----its abſolute utility to all chemiſts and ſtudents in chemiſtry. Many, indeed, of the latter have uſed it as a Pocket Book during their travels on the Continent, where they would in vain have ſought an equally uſeful and portable publication. In this fourth edition the author has evinced both his talents and his gratitude in the numerous and important additions which he has made, particularly in ſubjects intimately connected with the arts and manufactures, as dying, tanning of leather, gilding, painting, &c. &c.; on all of which many obſervations will be found highly intereſting to the artiſt and manufacturer. It would, indeed, be impoſſible to enumerate all the additions and improvements in this new edition: among the moſt important of the latter, muſt be ranked ſome very eſſential and much more rigid ſcientific arrangements not only of the articles, but alſo in the order of the ſubjects; the analogies and affinities are likewiſe more correctly attended to: yet much ſtill remains to be done in this department not only by our author, but by all other writers on chemical ſcience. A ſcientific claſſification of the neutral ſalts is a very obvious and a very neceſſary improvement: they are now become ſo numerous, as to preſent a chaos which at once intimidates and diſtracts young ſtudents of chemiſtry. Mr. P. has paid ſome attention to the arrangement of the products of nitric acid, but thoſe of the ſulphuric are ſtill promiſcuous. The whole article of ſulphur, however, it muſt be confeſſed, is much more complete than in moſt other works on chemiſtry, even of greater extent. As the public attention has recently been called to lights produced by burning carburetted hydrogen or hydrocarbonate gas, we ſhall preſent our readers with the following extract.

"The gas obtained by the deſtructive diſtillation of pit-coal has been ſucceſsfully applied to the purpoſe of affording light by Mr. Murdock in 179?, when he aſcertained that it could be employed as a ſub-

ſtitute for lamps and candles. It has been ſince uſed for ſimilar purpoſes in France, forming what has been termed the *thermo-lamp* Mr. Henry, purſuing Mr. Murdock's experiments, found that hydrogen gas, carburetted hydrogen gas, obtained by paſſing water over ignited charcoal, and the carbonic oxyde, burnt with a very trifling production of light; and was induced to inquire into the cauſe of the difference between theſe gaſes and that derived from pit-coal. The latter gas, when recently prepared, evidently contains inflammable matter ſuſpended in it, which then increaſes its illuminating property, but this is ſubſequently d poſited; ſtill, however, the gas poſſeſſes the property of burning with a bright compact flame. The inquiries of Mr. Henry led him to the concluſion, that the light is in proportion to the quantity of combuſtible matter, and conſequently to the quantity of oxygen conſumed in the combuſtion. He therefore went through a ſeries of experiments, by which he aſcertained the quantity of oxygen gas required to ſaturate 100 meaſures of each gas, as well as the quantity of carbonic acid gas produced. Mr. Henry alſo concluded, that the inflammable gaſes are mixtures of a very few ſimple ones. Gas from coals he ſuppoſes to be hydrocarburet with ſome carbonic oxyde, and a ſmall portion, perhaps, of oleſiant gas; from charcoal, carbonic oxyde with hydrogen and a little hydrocarburet; from oil and from wax, pure hydrocarburets; except that the firſt contains one-eighth, and the latter one-fourth, of oleſiant gas. The hydrocarburets from ether and alcohol he alſo found contained this gas; from the various admixtures of which, he thinks, proceeds that difference which induced Mr. Cruickſhank to ſuppoſe ſo many different ſpecies of carburetted hydrogen."

It is now, perhaps, unneceſſary that we ſhould recommend this moſt uſeful Compendium of Chemiſtry to all thoſe who wiſh for ſome knowledge of this moſt intereſting ſcience; a ſcience, the ſtudy of which has diverted more than one mind from the groſſeſt and moſt dangerous political and religious errors.

MISCELLANEOUS.

Proſpectus of an Analyſis of Ancient Chronology, Sacred and Profane. By William Hales, D.D. Rector of Killeſandra, and formerly Profeſſor of Oriental Languages in the Univerſity of Dublin. 8vo. Pp. 16. Rivingtons. 1807.

IN the Literary Notices in one of our late numbers, we announced the very learned work of which the Proſpectus is now before us. It is a work of immenſe labour, and requiring a combination of learning, knowledge, judgment, talent, and perſeverance, which few ſcholars are found to poſſeſs.

"This work," ſays Dr. Hales, "the whole of which is now nearly completed and ready for the preſs, has been the reſult of many years of ſeldom intermitted ſtudy of the Hiſtory, Antiquities, and Prophe-

cies of the Bible, and of the principal Ancient Nations noticed therein, namely, the Aſſyrians, Babylonians, and Egyptians, the Medes and Perſians, the Grecians and Romans, ſince the author's retirement, twenty years ago, from the laborious functions of an Academic ſtation, to a College benefice in the province of Ulſter.

" It was originally ſuggeſted by the frequent interruptions and embarraſſments he experienced in his hiſtorical reſearches, from the imperfection and diſcordance of the ſeveral received Syſtems of Chronology furniſhed by the Jews, Scaliger, Petavius, Uſher, Lloyd, Marſham, Newton, Jackſon, &c. which he found utterly inſufficient to adjuſt and harmonize the leading Epochs, Eras and Periods, of Sacred and Profane Hiſtory; all of them differing from each other, more or leſs, in the principles upon which they were founded, and in the application of thoſe principles; ſometimes adjuſting Sacred Chronology by Profane, and ſometimes the reverſe, without any ſettled rule or ſtandard.

" Finding it impoſſible to extract from any or from all theſe Syſtems a uniform, conſiſtent, and ſcientific ſcheme, which ſhould render Sacred Hiſtory conſiſtent with itſelf throughout, with the courſe of nature in the various meaſures of time, *years*, *reigns*, *generations*, and *eclipſes*, and with the great range of Profane Hiſtory connected therewith; he reſolved at length to trace the ſubject to its original ſources, and to explore the moſt ancient records, chronicles, and fragments that have eſcaped the ravages of time, and the earlieſt hiſtorians and chronologers; which are ſtill fortunately extant, in the Maſorete and Samaritan Hebrew texts, in the Vatican and Alexandrine Greek verſions, in the works of Joſephus, Theophilus, Euſebius, Syncellus, Abulfaragi, and Eutychius; in the Greek and Latin hiſtorians, Herodotus, Xenophon, Diodorus Siculus, Cteſias, Curtius, Juſtin, &c. And in the fragments of Sanchoniatho, Beroſus, and Manetho; reſpecting the Phenician, Chaldean, and Egyptian antiquities; and in the Hindu records, furniſhed by the Society of Calcutta, publiſhed in the Aſiatic Reſearches; hoping, by a more careful peruſal, and more critical compariſon of all theſe, in the originals, as far as they went, to throw ſome new lights upon the profound obſcurity of the ſubject."

The labour which muſt be ſubmitted to for the accompliſhment of ſuch a taſk can only be conceived by men of profound learning. The proceſs which Dr. Hales reſolved to purſue is thus deſcribed by himſelf.

" His firſt laborious attempt, was to examine carefully the principles upon which the reigning ſyſtems were built, in order to ſeek a ſolid foundation for a general ſyſtem. This led him into a minute diſcuſſion of all the evidences for and againſt the longer and ſhorter computations of the lengths of the Patriarchal Generations, from Adam to Abraham, found in the Maſorete and Samaritan Hebrew texts, in the Greek verſion, and in Joſephus; and the reſult of this examination was a conviction of the untenableneſs of the ſhorter ſyſtem; which he diſcovered to have been firſt fabricated by the Jews, about the time of the publication of the Seder Olam rabba, their great Syſtem of Chronology, A. D. 130.

"His next, was to retrieve and reſtore the genuine ſyſtem of the great Jewiſh hiſtorian and chronologer Joſephus, which originally agreed with the Hebrew Scriptures, and with the Greek verſion, though now varying from both, in conſequence of the adulteration of ſeveral of his leading dates, by his early editors, in order to make them correſpond with the curtailed Jewiſh ſyſtem, which unfortunately was ſoon adopted by ſeveral of the primitive Chriſtian writers; forſaking the ſyſtem of Theophilus, Biſhop of Antioch, the firſt Chriſtian chronologer, in A.D. 168, which agreed with that of Joſephus; and by repeated trials, amidſt the maſs of ſpurious dates that pervade the works of Joſephus at preſent, he was at length ſo fortunate as to diſcover the clue to his genuine ſyſtem, by eſtabliſhing a few genuine dates, which enabled him to delineate a general outline of the ſyſtem, that critically correſponded with the detail of the particular periods compoſing it; and verified the whole by a connected chain of *analytical* and *ſynthetical* reaſoning. He was alſo ſo fortunate as to find in Abulfaragi a clue to the genuine ſyſtem of Theophilus, and by a rectification of both theſe ſyſtems, furniſhed by Scripture, to diſcover and eſtabliſh upon ſufficient authority the grand era of the creation, B.C. 5411, which forms the baſis of the preſent ſyſtem of chronology: a ſyſtem which, he truſts, will be found more rigorouſly juſt in its principles, more correct in its conſtruction, more comprehenſive in its range, and that will critically reconcile more jarring and diſcordant dates of ſacred and profane hiſtory, than any that has hitherto been ſubmitted to the judgment of the learned."

The advantages of ſuch a ſyſtem are highly important. The learned and pious author proceeds to explain the *diviſions* of his work.

"*Sacred Chronology*, which forms the firſt, the largeſt, and the moſt important branch of the whole work, and furniſhes the ſtandard by reference to which the entire range of Profane Chronology has been adjuſted and regulated, is divided into diſtinct periods of time, reaching from the Creation to the deſtruction of Jeruſalem by Titus. Under each period is given an outline of the Hiſtory, Geography, Antiquities, and Prophecies relative thereto; eſpecially the ſeveral links of the great chain of Chronological Prophecy reſpecting the character, deſcent, and advents of JESUS CHRIST, from the original promiſe of the bleſſed '*Seed of the Woman*,' firſt given at the fall to our firſt parents, and afterwards revealed, more clearly, diſtinctly, and circumſtantially to ſucceeding Patriarchs and Prophets, Noah, Abraham, Iſaac, Jacob, Moſes, Balaam, Nathan, David, Solomon, Iſaiah, Jeremiah, Ezekiel, Daniel, &c. until their laſt and fulleſt revelation by our Lord and his Apoſtles and Evangeliſts. Indeed 'to ſearch the Scriptures,' and eſpecially the Prophecies, reſpecting the divine and human nature of CHRIST, and his ſeveral advents in humiliation and glory; to delineate faithfully the outline of the grand prophetic period of 2300 days, foretold by the prophet Daniel, which includes the fortunes of the Jewiſh Church and State, from their re-

ſtoration after the Babyloniſh captivity to their final reſtoration at the end of the deſolation, which ſucceeded the Roman captivity, ſtill ſubſiſting, and which he conjectures will expire about A. D. 1880; was his chief motive and incentive to devote ſo much of his time and attention to ſuch abſtruſe ſtudies, and led him to publiſh occaſionally the reſults of his enquiries, in the *Inſpector*, the *Iriſh Purſuits of Literature*, and a Series of Diſſertations on various Subjects of *Sacred Criticiſm*, connected therewith, in the *Orthodox Churchman's* Magazine, from the year 1801 to 1804, incluſive; the ſubſtance of which has been lately republiſhed in a ſingle volume, by Meſſrs. Rivingtons: to theſe Diſſertations he muſt refer the inquiſitive reader for fuller details than the nature of this work would admit.

"Of *Profane Chronology*, the Aſſyrian, from its remote antiquity and earlieſt connexion with Scripture, is the firſt branch which ſolicits attention. In this, the author truſts, he has thrown new lights on the profound obſcurity and perplexities of the ſubject. For ſuggeſting which, he is bound to acknowledge his obligations to the Chronological Antiquities publiſhed by the reverend, the learned, and the ingenious Mr. Jackſon; who by his ſagacious diſtinction between the times of Nimrod, or the firſt Belus, and the ſecond; and between the ſecond and the Ninus of Cteſias and Juſtin; and by expoſing the erroneous ſuppoſition of the double capture of Nineveh, unſkilfully adopted from Cteſias, by the modern Chronologers, Petavius, Uſher, &c. has contributed to diſembarraſs this moſt intricate portion of Ancient Chronology; while the invaluable Canon of Ptolemy furniſhes a rectification of the Scriptural dynaſty of the kings of Aſſyria, beginning with Pul, and ending with the overthrow of Nineveh, by the revolted and confederate Babylonians and Medes, which he truſts will ſtand the ſevereſt teſt of criticiſm, and tend to elucidate the correſponding portion of Sacred Hiſtory.

"The Chaldean or Babylonian Chronology, which naturally follows the Aſſyrian in the order of time, is here rectified from a careful and critical compariſon and adjuſtment of all the varying accounts of Herodotus, Xenophon, Beroſus, Joſephus, and Sacred Scripture; and eſpecially by that happy diſcovery of Jackſon, that the ſucceſſion of Darius the Mede to the throne of Babylon, on the untimely death of Belſhazzar, preceded the capture of Babylon by Cyrus no leſs than 17 years. Jackſon alſo ſagaciouſly detected an error of two years in defect in the ſhort reigns of Ilverodamus or Evil Merodach, and Niricaſſolaſſar or Belſhazzar, according to the Canon, which have hitherto inextricably embarraſſed the Chronology of this period; and which Jackſon himſelf failed to rectify, in conſequence of his overlooking the compenſation furniſhed by an equal and oppoſite error in the canon, of two years in exceſs, committed in the reign of Cyrus, after he ſucceeded Darius the Mede, now firſt proved incontrovertibly to have been Cyaxares the ſon of Aſtyages, and the uncle of Cyrus; but who has been ſtrangely confounded by ſeveral Chronologers with Aſtyages, and even by Jackſon himſelf.

"In the Median and Perſian Chronology, which follows next, the

ſucceſſion of the Perſian to the Median dynaſty, by peaceable inheritance, naturally deſcending from Darius the Mede, or Cyaxares, to his nephew and ſon-in-law, Cyrus the Great, in defect of iſſue male, is here proved from the joint teſtimony of Æſchylus, Xenophon, and Scripture; refuting the fabulous account of Herodotus, that Cyrus dethroned his grandfather Aſtyages. And the intricate and perplexed Median Chronology of Herodotus is here fully reconciled to Scripture, and to the celebrated eclipſe of Thales, which is now proved to have been that of B. C. 603, and no other.

"The age of Cyrus, and his ſucceſſions to the thrones of Perſia, Media, and Babylonia, which form the leading dates by which the whole ſcheme of Ancient Chronology is regulated; and which, notwithſtanding their importance, are miſerably perplexed and embarraſſed in all the reigning ſyſtems; are here determined from the Chronology of Eclipſes, and the rectification of Ptolemy's Canon, upon ſure grounds. And the ſeventy years of the duration of the Babylonian captivity of the Jews, reckoned from the firſt invaſion of Nebuchadnezzar, until their return in conſequence of the decree of Cyrus, are here determined with a degree of preciſion hitherto unknown.

"In the courſe of the brilliant reign of Cyrus, is introduced the Lydian Chronology, in conſequence of his conqueſt of the Lydian empire. And the Lydian Chronology of Herodotus is here critically adjuſted to the Median and Perſian, by the help of the celebrated eclipſe of Thales.

"The Perſian Dynaſty was ſucceeded by the Macedonian or Grecian, when Alexander the Great conquered Darius the Perſian, or Codomannus, at the deciſive battle of Arbela; the Chronology of this period is of great conſequence to the elucidation of Daniel's famous prophecy of the ſeventy weeks, by ſhewing that the fourth king from the time of its commencement, and who was 'far richer' than his predeceſſors, was no other than the laſt Darius; whoſe immenſe wealth, and the ſpoils taken by Alexander, are recorded by the Greek and Latin hiſtorians.

"The Egyptian Chronology, which has been hitherto conſidered as inexplicable, and its reſtoration deſperate, is now, he truſts, for the firſt time reduced to order, rectified and eſtabliſhed upon principles equally ſolid and ſatisfactory with thoſe of the preceding branches. Before this could be accompliſhed, the author was forced to enter into a ſtrict and minute inveſtigation and compariſon of all the original records and fragments ſtill extant, in the Old Chronicles, in the confuſed Dynaſties of Manetho, recorded by Joſephus, and mutilated by Julius Africanus and Euſebius; in the imperfect liſt of Theban or Egyptian kings furniſhed by Eratoſthenes, and in the complete and truly valuable liſt of Egyptian kings, formed by Syncellus from all the exiſting documents in his age: which, when carefully examined and compared alſo with the accounts of Herodotus, Diodorus, and Scripture, at length furniſhed a clue which guided the author ſucceſsfully through all the mazes of the labyrinth of Egyptian Chronology, and enabled him to diſcover the falſity of the ſyſtem,

oſtentatiouſly obtruded on the world, as the genuine ſyſtem of Herodotus, by Larcher, his French tranſlator and commentator; in which he found only one correct date, from beginning to end; namely, the acceſſion of Sethos the prieſt of Vulcan, B. C. 713, his Canon of Chronology being equally repugnant to Herodotus, to Egyptian Hiſtory, and to Scripture."

It would be an inſult to the learned world to offer any comments of our own on the vaſt importance of this work. We ſhall only therefore ſtate, that, we have underſtood, it is to be publiſhed by ſubſcription, and to be put to preſs as ſoon as one thouſand or twelve hundred pounds ſhall be ſubſcribed, which will not be more than ſufficient to indemnify the author againſt *loſs*. We muſt obſerve, and we obſerve it with mortification and pain, that, degraded as the preſent ſtate of Chriſtianity is in many parts of Europe, there is not another country in Chriſtendom, we are fully perſuaded, in which a ſum not merely ſufficient to ſecure the author againſt *loſs*, but to afford him at leaſt a moderate reward for his labour, would not be ſubſcribed within a week after the publication of the proſpectus of ſuch a work. If the author do not meet with the neceſſary encouragement, it will reflect diſhonour and diſgrace on the heads of our Church, and upon all the opulent men in the kingdom. If it were a *political* or *party* production, the writer of it would be loaded with honours or rewards; if it were a *popular* ſermon delivered, in abandonment of principle, and in violation of duty, to forward the intereſts of a faction, the preacher would receive promotion, and a rich benefice would be conferred on him; but, as it is a work *only* calculated to remove doubts, to clear away difficulties, to elucidate ſcriptural truths, and to promote the general intereſts of religion, it is to be feared, that there is not ſufficient zeal or ſufficient virtue, among the modern patrons of literature, to reward the labours of its author. He, however, from a conſcious integrity, and caſting a look of ſatisfaction on a well-ſpent life, will conſole himſelf with the pleaſing reflection of having done his duty, and will look for his reward to another and a better world.

Toleration of Marriage in the Univerſities recommended to the Attention of the Heads of Houſes; with Remarks on the Proviſions with which it ſhould be guarded. By Charles Fariſh, B.D. Fellow of Queen's College, Cambridge. 8vo. Pp. 44. 2s. Deighton, Cambride; Hatchard, London.

MR. Fariſh enters into a comprehenſive view of this queſtion, although he omits to notice ſome points which ought to have conſiderable weight in deciding it. If it were an abſtract queſtion reſpecting *celibacy* in general, there could not, we preſume, be two opinions about it, in a Proteſtant country. But this is very far from being the caſe, although the author frequently betrays a diſpoſition ſo to conſider it. It is by no means a new argument; the matter

has been amply diſcuſſed, and very fully conſidered, at different times.

We cannot poſſibly agree with Mr. Fariſh, in regarding the forfeiture of a fellowſhip, by marriage, or by the acceptance of a benefice, as *oppreſſion* and *perſecution*, as he conſtantly repreſents it. The founder of a college, like the man who gives away a landed eſtate, may ſurely impoſe his own conditions of acceptance. The party who ſeeks to avail himſelf of the proffered benefits knows on *what* conditions he may enjoy them; and it is a voluntary act, on his part, either to accept them or not. If, *after* he had accepted them, additional reſtraints or conditions were impoſed on him, he would have good ground of complaint; but certainly none at all, if he were bound only by thoſe reſtrictions to which he had voluntarily ſubjected himſelf. Beſides, the ſtatutes which enforce the forfeiture of a Fellowſhip, on the marriage of the Fellow, can no more be regarded as an injunction to celibacy, or, in other words, as a prohibition to marry, than that which enforces the ſame forfeiture on the acceptance of a living can be conſidered as a prohibition to become a beneficed clergyman. It is neither more nor leſs than an advantage offered to young men to facilitate their ſtudies, by giving them a maintenance while they are purſuing thoſe ſtudies. And though the removal of the reſtraint might be beneficial to individuals, it is evident to us, that it would prevent collegiate inſtitutions from being ſo extenſively uſeful as they are at preſent.

The author propoſes that ſome of the married Fellows ſhould be allowed to build houſes for their families within the precincts of the college; and that others ſhould be permitted to reſide out of the college. In our opinion, ſuch a regulation would be hoſtile to academical purſuits, unfavourable to diſcipline, and productive of evils, ſo obviouſly to be dreaded, that we are aſtoniſhed they ſhould have eſcaped the notice of this intelligent writer.

As to the forfeiture of a Fellowſhip by the acceptance of a benefice, the author thinks that ſuch forfeiture ſhould not be incurred, unleſs the whole income of the Fellow, including the benefice, ſhould exceed 300*l.* Here again it is optional with a Fellow to accept a benefice which would reduce his income below that ſum; and unleſs it be more advantageous for him to accept ſuch a benefice, he will, aſſuredly, reject it, and wait for a better.

In ſhort, though Mr. Fariſh has preſſed his arguments, with great force and with conſiderable talent, we confeſs they have not produced conviction in our minds. We ſtill remain of opinion that the proviſions of which he complains render the advantages of the Univerſities more generally beneficial than they would be if theſe proviſions were removed. His arguments, however, are entitled to attention, and ſhould be read by every one who wiſhes to make himſelf maſter of the ſubject.

Mentoriana; or a Letter of Admonition and Remonſtrance to his Royal Highneſs the Duke of York, relative to Corruption, Oppreſſion, Cow-

ardly Revenge, Agency-Monopoly, Meretricious Influence, and other Subjects connected with the Army. 8vo. Pp. 32. Tipper. 1807.

IF we be not much miſtaken, this pamphlet is written by the ſame able and manly pen which produced the ſpirited Letter of Admonition to the Heir Apparent. The ſame bold ſpirit is here viſible, but though the language is uncommonly ſtrong, and the cenſure ſevere, it evidently proceeds not from diſappointed malice, or cowardly revenge, but from a man who feels for the honour of his country, and who writes not to vilify but to amend. As the juſtice of the obſervations muſt depend on the accuracy of the facts, which are more than *inſinuated*, it is not poſſible for us, who have no means of aſcertaining their accuracy, to ſpeak with deciſion on the ſubject. But we earneſtly recommend the illuſtrious perſon to whom *this* "Letter of Admonition" is addreſſed, not to ſuffer the diſguſt which he may experience at the ſeverity of the cenſure to prevent him from paying the moſt ſerious attention to the very ſalutary *advice* which it contains. That cenſure, too, be it obſerved, is not indiſcriminate; for the writer beſtows praiſe, where he conſcientiouſly believes praiſe to be due. Ex. Gr.

"That your Royal Highneſs poſſeſſes many virtues of a *negative* deſcription, I moſt willingly admit. You have not attached yourſelf to a faction deſervedly obnoxious to your Royal Father—*You* have not obtruded an intriguing harlot into honourable and virtuous ſociety—*You* have not driven from the ſhelter of *your* roof an amiable and illuſtrious conſort; nor have *you, firſt by a written document* CONSENTED *to*, and INVITED *mutual acts of infidelity*, and afterwards countenanced the moſt infamous and unfounded calumnies againſt her honour and innocence."

It is to be hoped that nobody is ſo immerſed to the very chin in infamy as to be guilty of ſuch infernal conduct as that here depicted. For a man to commit adultery himſelf is ſufficiently ſinful; but to *invite* his own wife to commit it alſo would be an act of depravity for which no language can ſupply an adequate name.—This tract is written with equal ability and ſpirit, and has every appearance of proceeding from an upright, though an indignant, mind.

Conſpiracy detected and Calumny refuted, in an Analytical Review of ſome recent Publications addreſſed to the Duke of York. 8vo. Pp. 60. 3s. Goddard. 1807.

THIS writer boldly accuſes the author of *Mentoriana* and of another pamphlet, of which we never heard before, of a *conſpiracy* to calumniate the Duke of York. We have already given our impartial opinion of the firſt of theſe tracts, and we muſt ſay, that not the ſmalleſt grounds for the charge of conſpiracy againſt its author are to be found in the pamphlet now before us. This writer, too, condemns ſeveral of thoſe paſſages in Mentoriana which appear to us moſt deſerving of praiſe; ſeeks to render the moſt ſerious charges ſubjects for ridicule; and arraigns *motives* without diſcrimination and without

juſtice. He is right, indeed, in his obſervation, that the *onus probandi* is thrown upon the accuſer; but he ought to know that there are facts which, from their very nature, can only be ſtated indirectly, and which ought not, therefore, on *that* account, to be conſidered as falſe. The charges advanced by the writer of the Letter are of a moſt ſerious deſcription: if true, no language of animadverſion is too ſtrong to apply to them; if falſe, the accuſer is deſerving of the ſevereſt puniſhment. Though not ſtated directly, they are ſtated with ſufficient clearneſs to be perfectly intelligible, and to admit of poſitive contradiction, and of full confutation. They are not, then, to be anſwered by expreſſions of diſbelief, or by a recourſe to the legal maxim, of throwing the weight of proof upon the accuſer. We may, and indeed ought to, withhold from them our full belief until they ſhall have been ſo proved; but ſtill unleſs contradicted from authority, or confuted by ſuch proofs as the caſe will admit, they certainly will leave an unfavourable impreſſion on the mind of the reader. The "Analytical Reviewer" is not able ſo to contradict and ſo to confute; and general reaſoning on the impropriety of preferring ſuch charges without proof, however juſt in the abſtract, is mere declamation, as applied to the queſtion at iſſue. To call juſt reflections on the ſin of adultery, and admonitions on the fatal conſequence of a married man repoſing his honour in the boſom of a ſtrumpet, "merely maxims of morality"—"rhapſody of nonſenſe," &c. &c., is to diſplay a contempt of the moſt ſacred things, and to deride that which it is the duty of a Chriſtian to venerate. What credit can a writer expect either for purity of motive, for rectitude of heart, or even for ſoundneſs of intellect, who ſays, in reference to ſuch reflections, "We diſdain to make any ſerious comment on ſuch *ſenſeleſs rhodomontade*, further than that it has been too much the practice of late to call in the aſſiſtance of religion for worldly purpoſes." If *this* be not *ſenſeleſs rhodomontade*, it is much worſe. What! is a Chriſtian to be ridiculed and reviled for making the Scriptures the rule of his own conduct, or the criterion by which to try the conduct of others? If ſo, we are advanced far indeed in our progreſs to infidelity, and we have no right to reproach the French with their blaſphemy and impiety.

The author does not ſeem to be aware that his language and his ſentiments would fully juſtify the imputation to him of the very diſhoneſt motives which he aſſigns to others. But we are unwilling to call his *motives* in queſtion, and are diſpoſed to believe that his *head*, not his *heart*, is here in fault. His zeal has certainly outſtripped his judgment; he may have formed an erroneous opinion, and, being convinced of its rectitude, have gone greater lengths in the ſupport of it, than, had he left time for reflection to operate, he would have gone. He is evidently a young writer, but he is poſſeſſed of abilities, which, if properly cultivated, and properly directed, may prove uſeful to the public and advantageous to himſelf. But, above all things, let him beware of treating religion with contempt, and of endeavouring to throw a gloſs over ſins or offences, which all ſober-minded men muſt regard with abhorrence. In the preſent controverſy, he may reſt aſſured

that one of his opponents is much better informed than himſelf, and there is one paſſage in particular, which he reprobates, which contains a *damning fact*, drawn from a ſource of information which has been opened but to few. As to the "Delicate Inquiry," never having ſeen it, we can ſay nothing of its contents, and therefore, for aught we know, his reprobation of it may be perfectly juſt; but it would be unfair in us to condemn a mere *ex-parte* evidence, and *that* the evidence of an avowed adverſary.

The Agent and his Natural Son; a New and True Story. With important Strictures on the Commander in Chief, relative to his Duties and his Confidants. By an Inhabitant of Craig's Court. 12mo. Pp. 133. *Price, a Dollar!!!!* Hughes. 1807.

THIS is a miſerable catchpenny publication, from the ſame ſource of impoſition which ſupplied "The Royal Inveſtigation," &c., to the puffing advertiſements of which we have to congratulate the public and ourſelves for having put an effectual ſtop: here, as there, matter, which might with facility have been compreſſed (without the loſs of a line) into a ſhilling pamphlet, has been extended by the aid of large letter, wide margin, frequent breaks, and pages of *twelve* lines, into the ſemblance of a volume, for which the publiſher has the aſſurance to charge *five ſhillings*. As to the contents, they relate to Meſſrs. Cox and Greenwood; and ſome charges are preferred in them which, if they be founded in truth, ought to have been made the ſubject of legal inveſtigation. Conſidered as a literary compoſition, the work is contemptible, in point of ſtyle and manner, and frequent liberties are taken with the Engliſh grammar.

MISCELLANIES.

THE CATHOLIC QUESTION.

LETTERS TO THE REVEREND DOCTOR TROY, TITULAR ARCHBISHOP OF DUBLIN,

By the Rev. Wm. Hales, D.D., late Profeſſor of the Oriental Languages in the Univerſity of Dublin, and Rector of Killeſandra, in Ireland.

[Continued from page 514 of Volume xxvii.]

NINTH LETTER.

Cum fruges CEREREM, *vinum* LIBERUM* *dicimus, genere noſ ſermonis utimur uſitato; ſed ecquem tam amentem eſſe putas, qui illud quo veſcatur* DEUM *credat eſſe!*

* *Cicero* here plainly alludes to a trite Latin proverb, recorded by *Terence*,—*Sine* CERERE *et* LIBERO *friget* VENUS:—"Without *corn* and *wine*, *love* cools." The two former having been *deified* in the Pagan mythology, on account of their uſefulneſs; the laſt, on account of its predominant influence.

" When we call corn *Ceres*, wine *Bacchus**, we uſe a cuſtomary [*figurative*] mode of ſpeech; but is there any one *ſo ſenſeleſs*, do you think, as to believe, that *what he can feed on* [*really*] *is a* GOD?" CICERO, N. D. III, 16.

Rev. Sir,

I PROCEED now, in continuation, to conſider the declaration required by the *Teſt* Act, " which you refuſe to take, and your conſcience condemns," for being framed " againſt the *auguſt ſacrament*," as ſtated by your advocate.

The firſt clauſe of that declaration is the following:—" *I do ſolemnly and ſincerely, in the preſence of* GOD, *profeſs, teſtify, and declare, that I do believe that in the ſacrament of the* LORD'S SUPPER *there is not any tranſubſtantiation of the elements of bread and wine into the body and blood of* CHRIST, *at or after the conſecration thereof, by any perſon whatſoever: and that the invocation or adoration of the Virgin Mary or any other Saint, and the ſacrifice of the maſs, as they are now uſed in the Church of Rome, are ſuperſtitious and idolatrous.*"

Amidſt the peculiar excreſcences of Romiſh faith and practice, grafted on the *Nicene* Creed by the Council of *Trent* and Pope *Pius* IV, in the twelve ſupplementary articles of that " *Profeſſion*," which now forms the ſtandard of the Romiſh faith, our Legiſlature piouſly and cautiouſly ſelected the moſt obnoxious; the erroneous tenet of *tranſubſtantiation*, and the ſuperſtitious and idolatrous practices of the *invocation* of *ſaints* and *adoration of the hoſt* in the *ſacrifice of the maſs*, intimately connected therewith, and founded thereon; wiſhing to guard the nation from thoſe ſore judgments ſo frequently denounced in Scripture againſt ſuperſtition and idolatry; and alſo to exclude Popiſh Recuſants and Diſſenters, inimical to the faith or diſcipline of the Church of England, from admiſſion into places of profit, truſt, or reſponſibility, eccleſiaſtical or civil: for according to the ſage obſervation of the mild and tolerating *Hooker*, in the fifth book of his admirable *Eccleſiaſtical Polity*, § 68, p. 244, " Whereas they [our legiſlators] ſeek to make it more hard for *diſſemblers* to be received into the Church [by requiring the *ſacramental* teſt], they make it, in truth, more eaſy for ſuch kind of perſons to wind themſelves out of the law, and to continue the ſame they were. The law requireth at their hands that duty which in *conſcience* doth touch them neareſt; becauſe the *greateſt difference between us and them* is the ſacrament of the body and blood of Chriſt, whoſe name in the ſervice of our communion we celebrate with due honour, which they in the error of their maſs profane. As, therefore, on our part, to *hear maſs* were an open departure from that ſincere profeſſion wherein we ſtand; ſo if they on the other ſide *receive our communion*, they give us the ſtrongeſt pledge of fidelity that man can demand. What their *hearts* are, GOD doth know."

And the following vindication of the Legiſlature is furniſhed by a

* See the note in the preceding page.

truly reſpectable Catholic, the loyal and honeſt Father *Peter Walſh*, in his curious and valuable hiſtory of the *Iriſh Remonſtrance*, or *loyal formulary of allegiance*, preſented to King *Charles* II, in 1661, but afterwards rejected by the Roman Catholic ſynod held in Dublin, by permiſſion of the Duke of *Ormond*, in 1666.

The eleventh clauſe of the *Remonſtrance* ſtates, "That if any ſhall object theſe *penal* ſtatutes, which may perhaps be thought by ſome to have all their quarrel, and bend all their force, and level all the rigor of their ſanctions, againſt ſome *harmleſs* doctrines and practices (whether in themſelves otherwiſe true or falſe, good or bad); I ſay, againſt the mere ſpiritual, mere ſacramental rites of our religious worſhip of God, and our belief of mere ſupernatural operations following, as, for example, againſt our doctrines of the *conſecration*, and *tranſubſtantiation*, and our practice withal of the *adoration of the hoſt*, which this preſent Parliament at Weſtminſter, in their late act againſt *Popiſh Recuſants*, may be thought by ſome to make the principal mark, whereat all the arrows of diſfavour muſt now be ſhot:—The anſwer is both conſequential and clear, viz. That the law-makers perſuading themſelves, 1. That the *Roman Catholics* in general of theſe kingdoms, both eccleſiaſtics and laics, had always hitherto, ſince the *ſchiſm* [at the Reformation], either out of ignorance and blind zeal, or a miſtaken intereſt or blind fear, refuſed, or at leaſt declined, to diſown by any *ſufficient public inſtrument* the aforeſaid Anti-catholic poſitions and practices, which maintain the *Pope*'s pretences of all *ſupreme* (both *ſpiritual* and *temporal*) *dominion*, *juriſdiction*, *authority*, *power*, *monarchy*, and *tyranny*, &c. 2. That their miſſionaries (i. e. their prieſts) not only day and night labour to make new *proſelytes*, but alſo to infuſe into many of them, and of their other penitents, as they think fit, all their own principles of *equivocation* and *mental reſervation* in *ſwearing any oath* (even of allegiance or ſupremacy to the King), and *forſwearing any thing or doctrine whatſoever*, except only thoſe articles, which, by the indiſpenſable condition of their communion, *they may not diſſemble upon oath*.—3. That the tenet of *tranſubſtantiation* is one of thoſe very articles; and therefore, to diſcover by this (however otherwiſe in itſelf a very harmleſs criterium) the miſchief which they conceive to go along with it, through the folly of Roman Catholics in theſe dominions; that they make it the *teſt* of diſcriminating the *loyally principled Proteſtant* from the *diſloyal and diſſembling Papiſt*; which otherwiſe they would not have done, if the Romaniſts themſelves in general, who are ſubjects to our gracious King, had by any *ſufficient teſt* diſtinguiſhed amongſt themſelves; and thereby convinced the Parliament, and all other Proteſtant people of his Majeſty's kingdoms, that the belief of *tranſubſtantiation* amongſt the Engliſh, Iriſh, and Scottiſh Catholics, is no more a ſign or an argument of a *Puritan Papiſt*, than it is at preſent among the *French*."

And this old and experienced *Franciſcan*, Father *Walſh*, who had ſtudied the evaſions and equivocations of the Church of Rome, in order to detect and expoſe them, during a long life, has given a liſt

of fifteen exceptions, which he made to the evaſive and inſufficient *Recognition* ſigned by the ſynod, June 15, 1666, inſtead of the *Loyal Remonſtrance* or Formulary of Allegiance, which they rejected, through the machinations of the Court of Rome, by their agents, the Nuncios *De Vecchii* and *Roſpigliofi*, Cardinal *Barberini*, &c. although that Formulary had been ſubſcribed by one biſhop and ſixty-nine of their clergy, by twenty-one peers, and one hundred and forty-three of the principal gentry beſides.

The tergiverſation of the Romiſh prelates, on that memorable occaſion, drew from the honeſt and upright Duke of *Ormond* the following declaration, in the preſence of Father *Walſh*, " uttered with very great feeling, laying his hand upon his breaſt :"

" *As I am a Chriſtian, theſe twenty years I had to do with theſe Iriſh biſhops, I never found any of them either to ſpeak the truth, or to perform their promiſe to me, only the Biſhop of Clogher* excepted:* for during the little time he lived after his ſubmiſſion to the peace, and commiſſion received from me, I cannot charge him."—" Nor could I chuſe but be mightily troubled," proceeds Father *Walſh*, " when I heard from *his Grace*'s own mouth, and on that occaſion [of the diſſolution of the ſynod], and before another witneſs, too [Father *Ronan Maginn*, Dean and Vicar-general of Dromore], ſuch a character of ſo many Roman Catholic prelates, even *all the archbiſhops* and *biſhops of the whole nation*, being five and ſix and twenty, or thereabouts."—" However, not only my *trouble*, but my *wonder* (for I did alſo wonder much thoſe *Iriſh* biſhops generally could have been ſuch men), had been much leſs, had I before ſeen his long and excellent letter of all the tranſactions 'twixt him and thoſe biſhops, but for two years only (i. e. from the year 1648 to the 29th October, 1650), written by him, as Lord Lieutenant of *Ireland*, from *Kilcolgan*, 2d December, to the laſt General Aſſembly of the three Roman Catholic eſtates of that nation." See a copious extract from Father *Walſh*'s curious and valuable hiſtory of the *Iriſh Remonſtrance*, given in the firſt appendix of an edition of Doctor *Butler's Juſtification*, with notes, by the humorous and well informed Doctor *Erſkine*, late Dean of Cork, under the whimſical, cabaliſtical ſignature of A. V. U. J. D. R. S. and A. S.; *Dublin*, 1787, *Perrin*. Where may be ſeen a copy of the *loyal Formulary*, which he preſented as *procurator* for ſeveral of the Iriſh clergy, p. 1-2; the ſynod's *Recognition*, p. 28, with his exceptions thereto, p. 29-31. And the foregoing declaration of the Duke of *Ormond*, p. 25.—Compare *Leland*'s Hiſtory of Ireland, vol. iii, p. 459-462.

The exceptions of the Church of England to the tenet of tranſubſtantiation (on which the *Teſt* Act was founded) are thus briefly ſtated in her XXVIIIth *Article*.

" *Tranſubſtantiation* (or the 'change of the ſubſtance' of bread and wine in the ſupper of the Lord), 1, *cannot be proved by Holy Writ;*

* *Heber M'Mahon.* See *Leland*'s Hiſtory of Ireland, vol. iii, p. 359.

but, 2, *is repugnant to the plain words of Scripture;* 3, *overthroweth the nature of a ſacrament;* and, 4. *hath given occaſion to many ſuperſtitions.*"—"*The ſacrament of the Lord's ſupper* [or the *hoſt*] *was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.*"

I ſhall endeavour to explain and eſtabliſh each of theſe exceptions in order.

The tenet of tranſubſtantiation is grounded by the *Romiſh* Church upon our Saviour's words at the inſtitution of this ſacrament, ſaying of the bread, "*This is my body,*" &c.; and of the cup, "*This is my blood,*" &c. Matt. xxvi, 26-28; Mark xiv, 22-24; Luke xxii, 19-20; 1 Cor. xi, 23-25.

Theſe words, the Church of *Rome* interprets in a literal ſenſe; maintaining that CHRIST thereby "changed the bread and wine into his body and blood;" that he alſo gave the ſame power to the *prieſts* of his Church, when he ſaid, "*Do this for a commemoration of me,*" Luke xxii, 19; that "this change is wrought by the prieſt, in virtue of the words of Chriſt (whoſe perſon the prieſt repreſents), at the awful moment of conſecration;" and conſequently that "in the *ſacrifice of the maſs* the body and blood of Chriſt are *really preſent* under the *appearances* of bread and wine (the *taſte*, *colour*, and *form* of bread and wine ſtill remaining, after the bread and wine are changed into the body and blood of Chriſt); and are offered to God, by the prieſt, for the living and the dead." This ſtatement, I preſume, is correct, Sir, ſince it is collected from "THE GENERAL CATECHISM *for the Kingdom, reviſed, enlarged, approved, and recommended by the four R. C. Archbiſhops of* IRELAND, third edition; *Dublin*, 1802"—which you cited with ſo much approbation in your laſt *Paſtoral Exhortation.*——N. B. The obnoxious word, *tranſubſtantiation*, though ſanctioned by *Pius* IVth's *Profeſſion of Faith*, does not once occur in this Catechiſm. They diſtinguiſh, in the *maſs*, the *ſacrifice* from the *ſacrament* or *euchariſt*: the *prieſt* offers the ſacrifice, and the *people* partake of the ſacrament.—Compare Leſſons XXIV and XXVI.

I. "*Tranſubſtantiation cannot be proved by Holy Writ:*" for,

1. In expounding any paſſage of Scripture, if the *literal* ſenſe be either *abſurd* or *criminal*, it is to be rejected, and a *figurative* ſenſe adopted.

The *motto* prefixed to this Letter furniſhes an apt illuſtration of the firſt part of this rule, in which that excellent critic, *Cicero*, ridicules the abſurdity of believing a real perſonification and deification of the eatable elements of *corn* and *wine*, under the figurative names of *Ceres* and *Bacchus;* whereas the *Romiſh* canon is diametrically oppoſite thereto, "*Credo quia impoſſibile eſt*"—built on a miſtaken text, Luke i, 37, "*No word ſhall be impoſſible with God;*" thus confounding incomprehenſibility with impoſſibility, or "things *above reaſon* with things *contrary to reaſon;*" the former of which, in the caſe of the *miraculous conception* of Chriſt, was the drift of that text. But, in the indigeſtible doctrine of tranſubſtantiation, the fathers of the Council of *Trent* "*changed the truth of God into a lie* [or *idol*], *and worſhipped and ſerved the creature rather than the Creator, who is bleſſ-*

ed for ever, Amen." Rom. i, 25. *Rhemes* Tranſlat.—And their ſenſeleſs and deluded followers are taught, in an Engliſh *Manual of Prayers*, in 1725, to profeſs before maſs, "*Herein I do utterly renounce the judgment of my ſenſes, and all human underſtanding!*"—Surely the triple-bodied monſter *Geryon*, of ancient Pagan fable, ſhrinks into inſignificance before the metamorphoſed elements; including the appearances (accidents or ſenſible qualities) of the taſte, colour, and form of bread and wine, after their ſubjects or ſubſtances are changed into the body and blood of Chriſt which was crucified on earth, and the body alſo which is glorified in heaven! Were this doctrine true, *accidents might ſubſiſt without their ſubjects.* A *French* phyſician, once, being preſſed with this difficulty, humorouſly remarked, that the fathers of *Trent* deſerved to live upon the *accidents* of bread as long as they lived, for introducing ſo great a difficulty into their faith! And *Meagher*, in his *Popiſh Maſs*, *Limerick*, 1771, Pref. p. xxix, relates that, diſputing once with an *Iriſh* brother prieſt about the doctrine of *tranſubſtantiation*, when he obſerved, "that if the particles of matter of which the bread is compoſed be not *annihilated*, but, as the Council of Trent ſays, *converted* into the body of Chriſt, then his body muſt ſwell up *at laſt* into an enormous ſize; as the particles of bread (let them aſſume whatever form people pleaſe) are ſtill exiſting, and conſtitute a number and quantity, diſtinct from the number and quantity of particles of fleſh of which the body of Chriſt is *already* compoſed. This argument affected him ſo much, that he broke off ſuddenly, and cried out, that *the fathers of Trent did not know how it was, nor what they were ſaying!*" And yet this very prieſt was among the foremoſt, afterwards, to decry *Meagher's Popiſh Maſs*, written on his converſion from the Church of Rome. *Meagher* was a Doctor of the *Sorbonne*, and a man of conſiderable learning, ingenuity, and probity; and he aſſures us (p. vii), that he has ſometimes heard good and learned prieſts declare, that "*they did not believe either purgatory or tranſubſtantiation*," though the *lucrative* traffic of ſaying maſſes and praying ſouls out of purgatory, and other prudential reaſons or worldly conſiderations, withheld them from openly renouncing theſe errors, and profeſſing the Proteſtant religion. How is it poſſible, indeed, for any intelligent prieſt to believe the tenet, who recollects the notorious and horrid facts, that Pope *Victor* III was poiſoned in the ſacrament of the maſs by the cup, A.D. 1088, which was then adminiſtered, as well as the bread, to communicants; and the Emperor *Henry* IV by the hoſt, or conſecrated wafer, A.D. 1106? An ingenious and deciſive application of the latter fact was made, not long ſince, by a Proteſtant lady in *England*, who was married to a Roman Catholic; and who, when urged to conform to the Church of *Rome*, aſked the prieſt, who diſcourſed with her on the ſubject of *tranſubſtantiation*, whether ſhe might be permitted to make the wafer herſelf: to which the prieſt aſſenting, ſhe appointed the following Sunday to accompany her huſband to chapel, there to receive the euchariſt. Accordingly, after the prieſt had conſecrated the wafer of her making, ſhe

aſked him whether he was ſure that it retained nothing of the ſubſtance of which ſhe made it. He poſitively aſſured her that it did not; for that *there was a converſion of the whole ſubſtance of the bread into the body of Chriſt, and that there remained no more of its former ſubſtance.* "If ſo," ſaid ſhe, "the wafer cannot hurt *you*; but I am ſure it would poiſon me or my huſband, as I mixed *arſenic* with the flour." The prieſt, however, refuſing to eat it, her huſband, who till then knew nothing of her motives, was inſtantly undeceived and enlightened, and from that day forward quitted the Romiſh communion.

Indeed, it is to be apprehended, that this tenet has been the fruitful ſource of much ſecret infidelity among the Romiſh clergy; and that many of them would, if they durſt, cordially ſubſcribe to the dying declaration of the celebrated Cardinal *Perron*, one of its ableſt champions, and who converted *Henry* IV of France to Popery, and correſponded with King *James* on the ſubject, having been aſked in his laſt illneſs, by ſome of his friends, what was his opinion of Tranſubſtantiation? He replied, that "it was a *Monſter!* that he had endeavoured, to the utmoſt of his abilities, *to colour over this abuſe and render it plauſible*, but that he had acted like thoſe who employ all their power to ſupport a bad cauſe."——This curious confeſſion is recorded by *Drelincourt*, Reponſe á Lettres de Monſeigneur le Prince *Erneſt* aux cinque Miniſtres de Paris. *Geneve*, 1664.

And ſince the eſtabliſhment of this tenet as an article of faith, Chriſtianity, as taught by the Church of *Rome*, has been ridiculed and rejected with diſguſt and abhorrence by *Mahometans*, *Jews*, and *Pagans*; and an irreconcilable *ſchiſm* produced thereby between the Church of *Rome*, and other ſects of Chriſtians. The *Muſcovites*, *Armenians*, *Neſtorians*, *Maronites*, *Ethiopians*, *Abyſſinians*, &c. of the *Greek* Church; and all of the *Reformed* Church, the *Lutherans*, *Calviniſts*, &c. all reprobating, with one conſent, this monſtrous tenet, however divided among themſelves on the myſterious ſubject of the *real preſence*. The declaration of *Averroes*, a learned *Mahometan* of the eleventh century, when the doctrine firſt took place, is well known: "I have enquired into all religions, and have found none more fooliſh than that of the *Chriſtians*, (meaning the *Weſtern* Church) becauſe they devour with their teeth the very god they worſhip: *Since, then, the Chriſtians eat what they worſhip, let my ſoul be with the philoſophers!*" Probably alluding to the foregoing motto from *Cicero*'s Natura Deorum. It is truly remarkable, that this teſtimony is furniſhed by Cardinal *Perron* himſelf, *De Euchariſt.* Lib. iii, c. 29, p. 973, and probably contributed to his dying declaration aforeſaid.

The earlieſt and ableſt Romiſh writers alſo confeſs that the tenet of *Tranſubſtantiation* cannot be proved from Scripture, but reſts on the authority of the Church.

The celebrated *Scotus*, born 1275, declared that Tranſubſtantiation was not impoſed as an article of faith, before the fourth Council of *Lateran*, held in 1215, under Pope Innocent III. And we are informed, that the prelates of this council, conſiſting of not leſs than 412 biſhops,

and 800 abbots and priors, " did not debate at all, but that their ſilence was taken for conſent:" whether the notion appeared to them too abſurd to bear diſcuſſion, or that they were overawed by Papal authority, or muzzled, by dread of the newly erected inquiſition, we are left to conjecture. Cardinal *Cajetan*, alſo born in 1469, declares, " We ſhould know that concerning the exiſtence of the body of Jeſus Chriſt in the ſacrament of the euchariſt, *we have nothing poſitive from the authority of Scripture.*" 3 Thom. Q. 75, A. 1. And *Bellarmine*, himſelf, allows, it is not altogether improbable, that there is *no expreſs place of Scripture* to prove Tranſubſtantiation, without the declaration of the *Church*, as *Scotus* ſaid: for although the Scriptures ſeem to us ſo plain that they may compel any but the refractory to believe them, yet it may juſtly be doubted, *whether the text be clear enough to enforce it*, ſeeing the moſt acute and learned men, ſuch as *Scotus*, have thought the contrary." De Euchar. lib. iii, c. 23.

And not only the *abſurdity* but the *criminality* of the literal acceptation of our Saviour's words, is an additional reaſon for rejecting the tenet; according to the excellent rule of *Auguſtine* (that oracle of the Church of *Rome)* for the true interpretation of Scripture:

" If any place ſeems to command a crime or a horrid act, it is figurative: for inſtance, '*Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you,*' (John vi, 53.) This ſeems to preſcribe a crime and a horrid act, and therefore it is a figure, commanding us to communicate in our Lord's paſſion, and to lay up in memory, with delight and profit, that his fleſh was crucified and wounded for us." De Doctrin. Chriſt. l. iii, c. 16.

Origen alſo, the great Doctor of the *Greek* Church, at an earlier period, had given the ſame rule:

" There is alſo in the New Teſtament a '*letter that killeth*' him that doth not underſtand ſpiritually what is ſaid: for, if we take, according to the letter, that ſaying, *Except ye eat my fleſh and drink my blood*, &c. this letter killeth; but if taken in a ſpiritual ſenſe, the words not only do not kill, but there is in them a quickening ſpirit." Homil. on Levit. c. ii. Remarking on this paſſage, Cardinal *Perron* declares, " *Origen talks like a Heretic!*"

There was no crime indeed more repeatedly or ſeverely prohibited in the *Levitical* law, than that of *eating blood.* " Whatſoever ſoul eateth any manner of blood, even that ſoul ſhall be cut off from his people." Lev. vii, 27. And the ſame prohibition was renewed in the *New Teſtament*, by the firſt council held at *Jeruſalem*, Acts xv, 29. No wonder, then, that the *Jews* revolted againſt that *hard ſaying* of our Lord, if literally underſtood, and diſputed with each other. " *How can this man give us his fleſh to eat?*" John vi, 52. Our kind Redeemer, pitying their ignorance, endeavoured to diſpel their perplexity by the enſuing explanation: " It is the *Spirit* that quickeneth, the *fleſh* profiteth nothing: the *words* [or doctrines] that I ſpeak unto you, they are *Spirit* and they are *life.*" John vi, 63. At this luminous comment, eſtabliſhing the figurative interpretation by the higheſt of all au-

thorities, every doubt and difficulty vaniſhes, *faith* and *reaſon* are no longer at variance.

The enſuing fuller application of this paſſage to the ſacrament of the Lord's Supper was furniſhed alſo by *Facundus*, about 540, following *Auguſtine*.

"They (the *Jews*) fooliſhly and carnally thought, that he was to cut off ſome pieces of his body to be given to them; but he ſhews, that there was a *Sacrament* hidden therein." "Underſtand *ſpiritually* what I have ſaid, for it is not *this body*, which ye ſee, that ye are to eat, or to drink *this blood*, which they who crucify me ſhall ſhed; but I have recommended to you a ſacrament, which being ſpiritually underſtood ſhall quicken you; and though it be neceſſary that it ſhould be celebrated viſibly, yet muſt it be underſtood inviſibly." Contra *Fauſtum*, lib. xx, c. 21; in Pſal. xcviii, 5.

How much more ſtrongly does this apply to our Lord's words at the inſtitution!

II. *Tranſubſtantiation* "*is repugnant to the plain words of Scripture.*"

1. Our Lord did not ſay ſimply, "*this is my body*," "*this is my blood*," as curtailed by Romiſh iniquity of quotation, but *my body*, *which is to be given* or *broken*, &c. *my blood*, *which is to be ſhed*, &c. on the croſs, ſhortly. This is the correct grammatical rendering of the Greek participles uſed by the Evangeliſts and St. Paul, furniſhed even by the Romiſh Miſſal of the preſent day, the word of conſecration being in the future tenſe, "*which will be ſhed**," not in the preſent, "*which is ſhed:*" a plain proof that the Church of Rome did not formerly underſtand thereby what *was done* by our Lord at the Inſtitution, when Chriſt's body was whole and unbroken; but what *was to be done* at the Crucifixion, when his body was to be pierced, and his blood to be ſhed, by his murderers.

2. Beſides, our Lord calls the cup, not ſimply "*my blood*," but "*my blood of the new covenant*," or, as explained by St. Paul, "*the new covenant* [to be ſealed or ratified] *in my blood*," when ſhed on the croſs. Conſequently the cup was underſtood *figuratively* by our Lord, to denote his *future* propitiatory ſacrifice.

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* In the *Antwerp Miſſal* of 1626, "publiſhed according to the decree of the Council of *Trent*, by the command of *Pius* V, and reviſed by the authority of *Clement* VIII," the words are:

"Verba autem conſecrationis, (quæ ſunt *forma hujus ſacramenti*) ſunt hæc:

"*Hoc eſt enim corpus meum;*" et, "*Hic eſt enim Calix ſanguinis mei novi* et æterni *teſtamenti*, myſterium fidei, *qui pro vobis, et pro multis, effundetur, in remiſſionem peccatorum.*"

Here the verb "*effundetur*," ſhews that no Tranſubſtantiation took place, at the time when OUR LORD conſecrated the elements, and conſequently when *the prieſt* conſecrates them at preſent. It is indeed a more correct rendering of the original, το εκχυνομενον, (put for, το μελλον εκχυνεσθαι) than our received tranſlation, "*which is ſhed.*" This argument is *ad eccleſiam*, and irrefragably *authoritative* againſt the tenet.

3. And that our Lord meant no actual change of the wine into his blood, is proved to demonſtration, by his ſtill calling it "*this fruit of the vine*," even *after* he had pronounced the ſolemn words of conſecration. This argument is altogether deciſive.

4. Since our Lord, then, did not change the bread and wine into his body and blood, at the inſtitution of the laſt ſupper, it is impoſſible that the words, "*do this*," could in after ages "give a power to the prieſts of his Church," which he did not exerciſe himſelf: as prepoſterouſly ſtated in the *general Catechiſm*. Indeed, the remainder of the ſentence, "*for a commemoration of me*," decides the meaning of the foregoing, "*do this*," i. e. continue to celebrate this euchariſtic (or thankſgiving) commemoration of my propitiatory ſacrifice, after I am gone, according to this pattern. "*For*," according to St. Paul's excellent explanation, "*as oft as ye eat this bread and drink this cup, ye do ſhew forth* [celebrate, or commemorate ſolemnly] *the Lord's death, until he come*" [again in glory]. 1 Cor. xi, 26. Heb. ix, 28.

5. The Council of *Trent* repreſents the prieſt in the maſs, *tanquam gerens perſonam Chriſti*, "as bearing the perſon, or character, of Chriſt." But though Chriſt gave himſelf a voluntary ſacrifice to God, as the ſpotleſs "*Lamb of God that taketh away the ſins of the world*," he was not the ſacrificer of himſelf, "*he was led to the ſlaughter*;" a diſtinction ſtrongly overlooked by the Church of Rome. "*The Son of man*, ſaid our Lord, *goeth as it is written of him; but woe unto that man by whom he is betrayed*," and woe ſurely unto thoſe men by whom he was crucified, the chief prieſts and the Jewiſh nation. And does not the prieſt in the maſs aſſume rather the character of his ſacrificer? A ſtartling conſideration; Can *he* ſacrifice CHRIST "*afreſh*," without incurring, in ſome degree, the original guilt of the *Jews*? Can that be an act of the higheſt *devotion* in *Chriſtians*, which was the moſt heinous *ſin* on their part; and accordingly drew down, "*upon themſelves and upon their children*," the moſt ſignal and exemplary vengeance of heaven, for "*the innocent blood*" which they ſhed? according to their own imprecation, Matt. xxvii, 25.

6. That Chriſt is not "offered a propitiatory ſacrifice for the living and the dead," *ſo often* as maſs is celebrated, we have the expreſs declarations of Scripture: "Chriſt was *once* offered to bear the ſins of many:" "by *one* offering, he hath for ever perfected [or perfectly expiated the ſin of] them that are ſanctified;" "We are ſanctified through the offering of the body of Chriſt *once for all*;" and this is ſtated as the great ſuperiority of the *Chriſtian* above the *Jewiſh* ſacrifice of atonement for the ſins of the nation, that the latter was offered *annually* by the high prieſt; the former only *once*, by an heavenly high prieſt, for the ſins of the whole world. "Nor [was it neceſſary] that Chriſt ſhould offer himſelf *often* (as the [Jewiſh] high prieſt entered into the ſanctuary *every year* [on the day of atonement], to offer the blood of others [i. e. of bulls and goats]) for them. He muſt needs have *ſuffered* [*death*] *often*, from the foundation of the world; but now, *once* in the end of the world, hath he appeared, to put away ſin by the [all-ſufficient] ſacrifice of himſelf." Heb. ix, 25-28; x, 1-14. Since, then, the Church of *Rome* acknowledges that Chriſt does *not ſuffer death* in the maſs, and calls it an "*unbloody*

ſacrifice," it cannot poſſibly denote a *propitiatory* ſacrifice; "for without *ſhedding of blood* there is no remiſſion of ſins." Heb. ix, 22.

7. That the euchariſt is a *commemorative* ſacrament appears alſo from its remarkable analogy to the rites of the Old Teſtament.

At the celebration of the *paſſover*, the maſter of the houſe (who on that occaſion officiated as high prieſt for his family) diſtributed the unleavened cakes, ſaying, "This is the *bread* of affliction which our forefathers ate in Egypt." Then he diſtributed the lamb likewiſe, ſaying, "This *paſſover* is our ſaviour and our refuge;" meaning, the commemoration and the repreſentation of their former deliverance, and alſo of their future ſalvation, by "*Chriſt our paſſover*," of which the *Jewiſh* paſſover was a ſignificant type; after which, he diſtributed the laſt cup, which was called "*the cup of ſalvation*," Pſ. cxvi, 12, and "*the cup of bleſſing*," 1 Cor. x, 16; concluding with a hymn of praiſe and thankſgiving, "Bleſſed art thou, O Lord our God, King of the world, Creator of *the fruit of the vine*." See *Scaliger* De Emend. Temp. p. 573.—Here we ſee our Lord adopted the very expreſſion of "*the fruit of the vine*," to mark more ſtrongly the analogy between the *paſſover* and the *euchariſt*; an analogy which is admitted by the *Jews* themſelves.

At the ſolemn ratification, alſo, of the *former covenant* between GOD and the people of *Iſrael*, *Moſes*, their mediator, took the blood of the ſacrifice, and ſprinkled it on the people, ſaying, "*This is the blood of the covenant* which THE LORD hath made with you," Exod. xxiv, 8; Heb. ix, 20. In alluſion to which, "JESUS, *the Mediator of a new and better covenant*," ſtyles his own "*the blood of the new covenant*."

8. The moſt eſſential part of the new covenant of grace, therefore, was *the blood of* CHRIST (both our *ſacrifice* and *Mediator*), with which it was ſealed or ratified; hence our Lord more emphatically enjoins of its ſymbol, the cup, "Drink ye *all* of it." St. *Paul* likewiſe, comparing the ſpiritual benefits of *baptiſm* and the *Lord's ſupper*, expreſſes the latter by the ſingle act of drinking: "For, by one Spirit, we have been all *baptized* into one body, whether Jews or Greeks, whether bond or free; and have been all *made to drink* into one Spirit," 1 Cor. xii, 13.

What ſhall we ſay, then, to the Church of *Rome*, which dares to infringe our LORD's laſt *will* and *teſtament*, and to annul the *covenant of grace*, by impoſing as an article of faith, "that, under *either ſpecies* only, CHRIST *whole* and *entire*, and a *true ſacrament*, is taken;" and in withholding the *cup* from the communicants, while they inconſiſtently grant it to the officiating prieſt!

The mutilation of the Lord's ſupper was reprobated and condemned by two early Popes, *Leo*, elected 440, and *Gelaſius*, 492; the former declaring that "it was an innovation from the primitive uſage, borrowed from the *Manichean* heretics," who received the bread only, and rejected the wine; the latter prohibiting it as a *ſacrilegious* communion. *Chamieri* Panſtrat. Cathol. vol. iv, p. 449.—Thus, is the Church of Rome convicted of *hereſy* and *ſacrilege* by the teſtimony of *two* infallible witneſſes! And the Council of *Conſtance*, convened in 1415, which firſt decreed the withholding of the cup, and enforced it under pain of the puniſhment of *hereſy*, by a ſtrange inconſiſtency and infatuation prefaced their decree by the following explicit confeſſion of their apoſtacy

from Chriſt's commands, and violation of the primitive uſage of the Church:

"This General Council declares, decrees, and determines, againſt *this error*, that although CHRIST after ſupper might have inſtituted this auguſt ſacrament, and adminiſtered it to his diſciples under both ſpecies of bread and wine; and, likewiſe, although in the *primitive Church* this ſacrament was received by the faithful under both ſpecies, yet, notwithſtanding, the preſent cuſtom was reaſonably introduced, that, in order *to avoid certain dangers and ſcandals*, it ſhould be received by *the makers* [the officiating prieſts] under both ſpecies, but by the *laics* under the ſpecies of bread only*.

"Theſe dangers and ſcandals," which were to ſuperſede the practice of CHRIST and uſage of the *primitive Church*, are thus enumerated, in *The Grounds of the Catholic Doctrine*, contained in Pope *Pius* IVth's *Profeſſion of Faith*. Dublin, 1779; *ninth* edition, p. 50.

1. "Becauſe of the danger of ſpilling *the blood of Chriſt*, which could hardly be avoided, if *all* were to receive the cup; 2. Becauſe, conſidering how ſoon wine decays, the ſacrament could not well be *kept* for the ſick in both kinds; 3. Becauſe *ſome conſtitutions* can neither endure the taſte nor ſmell of wine; 4. Becauſe true wine in ſome countries is very *hard to be met with*; 5. In fine, in *oppoſition to thoſe heretics* that deny that CHRIST is received whole and entire under either kind."

Of theſe reaſons, the four firſt are altogether frivolous, and of no weight oppoſed to the poſitive command of Chriſt, "Drink ye *all* of it;" which was by no means confined to the twelve apoſtles, but extended to all the faithful, till Chriſt's ſecond coming: the laſt, however, is ſeriouſly alarming to *Proteſtants*, who by denying this doctrine become, ipſo facto, *heretics*, and liable to the penalties of ſuch, whereever or whenever the Church of *Rome* has power to inflict them. What theſe penalties have been, and might be, under a *Catholic* government, we learn from the tyrannical and bloody ſtatute paſſed in the reign of Henry VIII, 1540, eſtabliſhing the *ſix articles* (commonly called the whip with ſix ſtrings); one of which was the following:

"That if any perſon or perſons within the King's dominions ſhall after the 12th of *July* next enſuing the date hereof, by word, writing, imprinting, cyphering, or any otherwiſe, publiſh, preach, teach, ſay, affirm, declare, diſpute, argue, or hold any opinion, that *in the bleſſed ſacrament of the altar, under form of bread or wine (after the conſecration thereof), there is not preſent really the natural body of our Saviour Jeſus Chriſt, conceived of the Virgin Mary:* or that, after the ſaid conſecration, *there remaineth any ſubſtance of bread and wine*, or of *any ſubſtance*

* Hoc Generale Concilium declarat, decernit et definit contra *hunc errorem*, quod licet CHRISTUS poſt cœnam, inſtituerit, et ſuis diſcipulis adminiſtraverit ſub utraque ſpecie panis et vini, hoc venerabile ſacramentum; et ſimiliter, licet in *primitiva Eccleſia* hujuſmodi ſacramentum reciperetur ſub utraque ſpecie; tamen hæc conſuetudo, *ad evitandum aliqua pericula et ſcandala*, eſt rationabiliter introducta, quod à *conficientibus* ſub utraque ſpecie, et à *laicis* tantummodo ſub ſpecie panis, ſuſcipiatur.

than that of Chriſt, God and man: or, that *in the fleſh, under the form of bread, is not the very blood of Chriſt;* or, that *with the blood of Chriſt under the form of wine is not the very fleſh of Chriſt, as well apart, as though they were both together;* or ſhall affirm *the ſaid ſacrament to be of other ſubſtance than is above ſaid:* That, then, every ſuch perſon ſo offending, their aiders, comforters, counſellors, conſenters, and abetters therein, ſhall be deemed and adjudged *heretics:* And that every ſuch offender or offenders ſhall therefore have and ſuffer judgment, execution, pain, and pains of *death*, by way of *burning*, without any abjuration, benefit of the clergy, or ſanctuary, to be allowed: And alſo to forfeit to the King, his heirs, and ſucceſſors, all his or their honours, lands, tenements, goods, chattels, and eſtates, whatſoever."——See *Fox*'s Acts and Monuments, fol. 1037.

By a curious circumſtance, the daughter of this arbitrary deſpot and bigot, the illuſtrious *Elizabeth*, was very near falling a ſacrifice to this act herſelf, which kindled ſo many fires in *Smithfield* during the ſhort but bloody reign of her ſiſter. When the Princeſs was impriſoned, ſoon after Queen *Mary*'s acceſſion to the throne, at the preſſing inſtances and menaces of Cardinal *Poole*, ſhe profeſſed herſelf a Roman Catholic, and received the communion of the maſs; and when interrogated as to her belief of *tranſubſtantiation*, ſhe thus evaſively anſwered, through fear of death:

> " *Chriſt was the Word that ſpake it;*
> *He took the bread, and brake it:*
> *And what the Word did make it,*
> *That I believe, and take it.*"

Indeed, the tenet of *tranſubſtantiation*, which originally was no more than a *ſpeculative* opinion, ever ſince it was transformed into an *article of faith* by the deciſions of the General Councils of *Lateran*, *Conſtance*, and *Trent*, has become a *practical* and formidable error of the very firſt magnitude and miſchief: it is conſidered, in the Church of *Rome*, as the grand teſt or ordeal of *hereſy*. This it was which introduced the *Inquiſition*, and all its horrid *autos de fe*, conſigning the bodies of *formal heretics* to the flames, and their ſouls to the devil! This produced the perſecution and maſſacre of the early reformers, the *Albigenſes* in France, the *Huſſites* in Germany, the *Wickliffites* and *Lollards* in England, and the *Proteſtants* in France and Ireland! Moſt wiſely, therefore, did our forefathers, who had not loſt the remembrance of theſe tremendous atrocities, exclude from *political* power or influence, by the *teſt* oath, all perſons profeſſing this tenet—a monſtrous compound of abſurdity, hereſy, and ſacrilege, and the prolific parent of ſuperſtition, idolatry, and perſecution. But to proceed with the exceptions of the Articles of the Church of *England* thereto.

[*Letter IX to be concluded in our next.*]

ELEGIAC VERSES ON THE RUINS OF ST. ANDREW'S.

BY THE REV. W. ROBB.

Urbs ſacra, nuper eras toti venerabilis orbi,
Nec fuit in toto ſanctior orbe locus.
Jupiter erubuit tua cernens templa, ſacello
Et de Tarpeio multa querela fuit.
Hæc quoque contemplans Epheſinæ conditor ædis,
Ipſe ſuum meritò riſit et odit opus.
Veſtibus æquabant templorum marmora myſtæ,
Cunctaque divini plena nitoris erant.
Ordinis hîc ſacri princeps, ſpectabilis auro,
Jura dabat patribus ſcotia quotquot habet.
Priſcus honor periit; traxerunt templa ruinam,
Nec ſupereſt myſtis qui fuit ante nitor.
Sacra tamen Muſis urbs es, Phœbique miniſtris,
Nec major meritis eſt honor ille tuis.

Arturi Jonſtoni Encomia Urbium.

SEAT of the Muſes! who, unheeded, mourn
Thy faded ſplendor and declining day;
Thy tott'ring towers and palaces forlorn
Demand a friendly Muſe's plaintive lay.

Ambitious rather to be good than great,
Thy pious patrons not unknown to fame,
The props and ornaments of church and ſtate,
This taſk perform'd, a willing tribute claim.

Lo! here the meſſenger of truth and peace,
(Eſcap'd the horrors of a watery grave),
The victims of deluſion to releaſe,
Proclaim'd the mighty power of Chriſt to ſave*.

The ſavage tribes of this ſequeſter'd ſhore
The heav'nly ſtranger and his tidings bleſs'd;
Raz'd their dire altars, drench'd with human gore,
And God ſupreme, the Lord of life, confeſs'd.

Deep hung the gloom o'er the benighted world,
Faſt in deluſion's galling fetters bound!

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* In this ſacred ſpot were the glad tidings of ſalvation firſt publiſhed to our Pagan anceſtors. St. Regulus, a Roman monk, who is ſaid to have been the meſſenger of thoſe glad tidings, was ſhipwrecked on this coaſt, and narrowly eſcaped a watery grave. The ſquare tower near the cathedral ſtill bears his name, and is yet entire, though ſaid to have been built ſoon after his arrival, in the fourth century. On Archbiſhop Sharp's monument there is a beautiful repreſentation of it, together with the chapel, in the centre of which it ſeems to have ſtood. The walls of the eaſt part of the chapel are now the only remains of it.

Heav'n on th' apoſtate angels vengeance hurl'd,
But weak and erring mortals mercy found!

Infinite Love, the theme of endleſs praiſe,
Deluded man with pitying eye beheld;
The Sun of Truth aroſe, whoſe cheering rays
Thoſe clouds of error and of guilt diſpell'd.

O, ſacred be the venerable ſpot,
Where firſt his light upon our fathers ſhone!
How envy'd once, how humble now, thy lot!
Diveſted of thy mitre and thy throne.

Thy ſumptuous domes erewhile, and ſacred fanes,
Which met the wond'ring and delighted eye,
The pride and glory of theſe fertile plains,
Alas! in mouldering deſolation lie.

A zeal diſgraceful to the Chriſtian name,
To brutal fury and revenge debas'd;
Fanatic phrenzy;—glorying in its ſhame,
With ſacrilegious hands, thy temples raz'd*.

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* To an enlightened Chriſtian this ſcene of mouldering magnificence is infinitely more intereſting than the more celebrated and ſtupendous monuments of ancient grandeur. The latter have been defaced and dilapidated by the hand of time, or by the indiſcriminating rage of barbarians; the former by the blind and miſguided zeal of Chriſtians! In the hallowed ruins of this once venerable city, witneſs the effects of religious phrenzy, which, in a paroxyſm excited by popular declamation,

"From the hand of time
Tears the deſtroying ſcythe, with ſurer blow
To ſweep the works of glory from their baſe,
Till deſolation o'er the graſs-grown ſtreet
Expands his raven wings."

"May no ſuch ſtorm
Fall on our times, where ruin muſt reform!
And yet this act, to varniſh o'er the ſhame
Of ſacrilege, muſt bear devotion's name.
No crime ſo bold but would be underſtood
A zeal, or, at leaſt, a ſeeming good.
Who fears not to do ill, yet fears the name,
And, free from conſcience, is a ſlave to fame.
Then did religion in a lazy cell,
In empty, airy contemplations, dwell;
And, like the block, unmoved lay: but ours,
As much too active, like the ſtork devours.
Is there no temperate region can be known
Betwixt their frigid and our torrid zone?

No milder means could pious Chriſtians find,
Religion's priſtine beauty to reſtore?
Infuriate zeal and ſuperſtition blind
Alike abhors the God whom we adore.

Alike theſe blind extremes may all diſclaim,
Who would the cauſe of injur'd truth defend;
May all, who own their Saviour's hallow'd name,
Conſpire his peaceful empire to extend!

Thoſe, who not only know, but do, his will;
Whoſe charity embraces all mankind;
Who, as his vengeance, dread all moral ill;
May his acceptance humbly hope to find.

But think not, that the God of peace and love,
Whoſe mercy over all his works extends,
Will that unhallow'd frantic zeal approve,
Which piety with ſinful paſſions blends.

Ah! little does the furious zealot know
What Anti-chriſtian motives urge his hand,
While he preſumes the bolts of Heaven to throw,
And deal deſtruction round a trembling land.

That Goſpel breathes benevolence to all,
Which, as his rule of conduct, he avows;
And, let ungrateful ſinners ſtand or fall,
No force, but force of argument, allows.

Could we not wake from that lethargic dream,
But to be reſtleſs in a worſe extreme?
And for that lethargy was there no cure,
But to be caſt into a calenture?
Who ſees theſe diſmal heaps, but would demand
What barb'rous invader ſack'd the land?
What does he think our ſacrilege would ſpare,
When ſuch th' effects of our devotions are?"

Witneſs the ſtill more fatal effects of fanaticiſm and inflammatory declamation in the following century, when, urged by the demon of diſcord, they overturned the civil and religious eſtabliſhments of theſe kingdoms. Witneſs the effects of the ſame ſpirit, kept alive by popular and puritanical declamation, in the atrocious murder of a Proteſtant prelate, the primate of this realm, whoſe gloomy aſſaſſins, actuated by remorſeleſs fanaticiſm and revenge, impiouſly deemed this deed of hell an acceptable ſacrifice to the God of love and peace! The leſs dangerous and alarming effects of declamatory and puritanical preaching we daily witneſs. It produces endleſs diviſions in the Church; it makes many hypocrites, but few ſound Chriſtians; and it has done more injury to religion, by its ridiculous cant and grimace, than all the writings of ſceptics and infidels.

Patient and paſſive ſee your dying Lord,
Ye, whoſe ungen'rous ſouls yourſelves engroſs!
His Goſpel would you ſpread by fire and ſword,
Your banner be the creſcent, not the croſs.

Let knowledge, ſanctified by grace divine,
Your ardent zeal enlighten and reſtrain;
With theſe unbounded charity combine,
Without which, know, your boaſted faith is vain.

The blood-ſtain'd annals of that barb'rous age,
When force and brute ferocity prevail'd,
Record the flaming faggot's deadly rage,
Whoſe tragic ſcenes humanity bewail'd.

Murder and outrage his diſpleaſure move,
Who hates confuſion, cruelty, and ſtriſe;
That zeal which loves his truth, will ſhew its love,
Not only with the lips, but in the life.

Believe and tremble, ye, whoſe barren faith
Prompts you to triumph in another's pain!
Timely repentance may retrieve from death,
But, elſe, for you the Saviour died in vain.

Yet, though ſuch ſcenes of outrage muſt appear,
Like their vile authors, hateful in his ſight,
His overruling hand let all revere,
Since, in th' event, "whatever is, is right."

The boiſt'rous paſſions and nefarious arts
Of mortals are ſubſervient to his will;
Like ſtorms and earthquakes, act their deſtin'd parts,
While Providence "educes good from ill."

Wherever men profeſs the law of love,
Henceforth let anarchy and rancour ceaſe;
Mercy, triumphant mercy, reigns above!
To God be glory, and on earth be peace!

St. Andrew's, Aug. 29, 1807.

FOR THE ANTI-JACOBIN REVIEW.

NEW GAMES AT ST. STEPHEN'S: A SATIRICAL POEM.

BY A LADY.

"True loyalty is ſtill the ſame,
"Whether it win or loſe the game;
"True as the dial to the ſun." HUDIBRAS.

SOME gamblers, we're told,
In the ſcience quite bold,

Of juggling, and cheating their neighbours;
Determin'd of late,
As they ſat, in debate,
To ſeek a reward for their labours.

No longer, they cried,
Shall *obſcurity* hide
Our *talents*, ſo form'd for renown;
But, blinding all eyes,
Whilſt we ſeek to ſurpriſe,
With our tricks we'll aſtoniſh the town.

That their plans might ſucceed,
By each 'twas agreed,
With all the arcana of art,
From St. Stephen's, ſo fam'd,
Should *their* praiſe be proclaim'd,
Whilſt each ſhould with care play his part.

Seen no more on gay nights,
Or at Brookes's, or White's,
But the *Treaſury benches* around;
It chanc'd honeſt *John Bull*,
In a mood ſomewhat dull
And inclin'd to be napping, they found.

Whilſt ſmiling they thought
A good pigeon they'd caught,
Each nodded and wink'd at the other;
JOHN challeng'd to play,
Would not rudely ſay nay,
Not expecting a *cheat* in a *brother*.

All, agreed in their views,
Aſk'd what game they ſhould chooſe,
Where the *talents* of *each* ſhould be prov'd;
John talk'd of "*all-fours*,"
Or "*beat* KNAVES *out of doors*,"
The games of his youth, which he lov'd.

Lord H —— k ſpoke firſt,
"In theſe games *I'm* not vers'd,
"Theſe, ſurely, are *old-faſhion'd* things;
"The beſt game—*entre nous*,
"Is the good *game of loo*,
"Where *Knaves get the better of Kings*."

Sam Wh — tbr — d roſe next,
By the Court Cards perplext,
Which prevented him making *a ſcore*;
For at *cribbage* 'tis known,
That with court cards alone
We can't count *fifteen two*, *fifteen four*.

Then Sh—r—d—n aroſe,
And ſaid he'd propoſe
(Tho' at all games he ſtill muſt play *tick*,)
The good game of *whiſt*,
For if *honours* be miſs'd,
He was ſure to ſucceed by the *trick*.

Lord Gr—nv—ll— ſtood by,
With meaſuring eye,
Which forbore e'en *his* hopes to expreſs;
Whilſt W—ndh—m, leſs *mute*,
At *each* game in *each* ſuit
Own'd he'd play'd without any ſucceſs.

Let us try if you will,
Cried Tom Gr—nv—ll—, "*quadrille*,"
"There are none but 'ourſelves' to *aſk leave*;
"And ſince *each* from the *nation*
"Will receive *conſolation*,
"We ſhall have no occaſion to grieve."

Then H—ll—nd roſe next,
And true to his text,
Cried, "my Lords, this is dull recreation;
"Sure of *loo*, nor of *whiſt*,
"Can the charms e'er be miſs'd,
"Whilſt playing at *dear ſpeculation*."

Lord T—mpl— declar'd,
Nay, vow'd he'd be heard,
And *his* game play, tho' all alone;
Having left in the lurch
Both the *King* and the *Church*,
He reſolv'd to play only POPE JOAN.

Then, with bluſt'ring voice,
T—m—y roars out, "my boys,
"*I* approve not your ſtupid ſelections;
"What *I* recommend,
"To *myſelf* and each friend,
"Is to play well the game of *connections*."

Brac'd with Yorkſhire's keen air,
Lord M—lt—n ſtood near,
Who, improv'd in all talents of late,
Said, he fear'd not ſucceſs
At the good game of *cheſs*,
Or in giving the *King* a CHECK-MATE.

In one hand a new *dance*,
In the other, *finance*,
To throw on *each* ſubject *new light*;
Young P—tty appear'd,
And begg'd to be heard,
In ſettling the games of the night.

"Caſſino," he cries,
"Sure of all games ſupplies
"Amuſement unblended with ſtriſe;
"For, if black, *Grey*, or fair,
"With *our fellows* to pair,
"Muſt *to all* form the pleaſure of life."

Without farther debate
Down to *Caſs* then *they* ſate;
But how ſtrange is the game I record!
The *knaves* ſoon *pair'd off*,
Of all court cards the ſcoff,
And, in triumph, the KING *clear'd the board.*

JOHN, rubbing his eyes,
At length, with ſurpriſe,
Diſcover'd the tricks of *the crew;*
And, gaining, in ſenſe,
What he firſt loſt in pence,
From theſe "*wolves in ſheep's cloathing!!*" withdrew.

BASTO.

ON A LATE EXTRAORDINARY DEMAND FOR PAPER.

"Stulta eſt clementia—parcere chartæ."

WHAT whimſey, pray, now in their noddles has got?
Do they mean in another INQUIRY to vapor?
No ſuch thing—"*All the Talents*" are now gone to *pot;*
And *broad bottoms*, we know, require plenty of paper. S.

ETYMOLOGICON MAGNUM.

THE boaſts of "*the Talents*" have vaniſh'd *in fumo*,
What man can refrain *irridendo?*
In joke they were call'd "All the Talents," *præſumo*,
As *lucus* comes *à non lucendo.* S.

IMPROMPTU.

Addreſſed to a Gentleman, who, having married an American Lady, warmly defended America againſt ſome too general Attacks which had been made upon her People.

MEN, who, for lucre, have their conſcience ſold,
Praiſe the rich country which has brought them gold.
Thus you that land commend from which you've gain'd
The greateſt treaſure which its ſhores contain'd.

☞ WE take this opportunity to apprize our readers, that we have been aſſured by a gentleman of undoubted honour and veracity, that the remarks in the review of *Roſs's Geography*, in our laſt number, which were taken partly from the author, partly from Morſe, an American writer, and partly from a private letter, written about five years ago, by a perſon reſident in the country, are very far from juſt

in their general application. This gentleman, who was in America about fifteen or ſixteen years ago, aſſures us, that never ſaw the Sabbath more ſtrictly obſerved than it *then* was in the Northern States; and that the horrid practice of *gouging* prevailed only in the *Southern* States.

Having diſcharged this duty to our readers and to ourſelves, we muſt be allowed to expreſs our ſurpriſe at the conduct of a people, who, having ſuch a ſenſe of religion, ſhould have totally excluded it from their conſtitutional code, and ſhould, as if reſolved to reduce their theory to practice, have ſelected for their chief magiſtrate a man who was publicly branded in their own publications, and, as it would appear, from his memorable *Notes on Virginia*, not without reaſon, as an *atheiſt*. Nor are we able to reconcile with theſe religious impreſſions, thoſe nefarious practices, thoſe ſcandalous frauds, that ſyſtematic prevarication, and thoſe multiplied acts of perjury, and of ſubornation of perjury, which are recorded in the proceedings of our prize courts, in Dr. Stephens's admirable production, "War in Diſguiſe," and in various other publications*. If a belief in the exiſtence of a God is not neceſſary to enable a man to hold the firſt office in the States, we ſhould be glad to know by what tie he can be bound to the performance of his duty. It would be a mockery to adminiſter an *oath* to ſuch a man; and the only poſſible reſtraint upon him, as it appears to us, muſt be the dread of ſome puniſhment provided by the law. How inadequate ſuch a reſtraint muſt prove, where there exiſts no religious or moral obligation to give it force and effect, may eaſily be conceived by thoſe who have the leaſt knowledge of the nature of man, and who have paid the ſmalleſt attention to the origin and progreſs of political inſtitutions. It is the *firſt* inſtance, in the hiſtory of nations, of the public manifeſtation of a contempt for the uſe, influence, and efficacy of religion, in a ſtate (if, indeed, we except the open proclamation of atheiſm by the French rebels and regicides of the National Convention, during the reign of Robeſpierre, who, knowing that *religion* denounced heavy puniſhments againſt *rebellion*, had *worldly wiſdom* enough to diſcard it), and, we truſt, for the honour, as well as for the happineſs, of human nature, it will be the *laſt*. We have no heſitation in advancing this poſition as a maxim, THAT NO STATE WHICH HAS NOT RELIGION FOR ITS BASIS, EITHER CAN STAND, OR OUGHT TO STAND. There is one ſtriking difference, in this reſpect, be-

* It may, indeed, be urged that the perſons who have been guilty of theſe enormities conſtitute but a ſmall portion of the inhabitants of the United States, and that, therefore, the whole community ſhould not be made reſponſible for them. Whatever force there may be in this argument, we are perfectly ready to admit, though much, we think, might be urged in oppoſition to it. If the influence of religion pervaded the great majority of the ſtate, would not thoſe who act in ſuch direct violation of its precepts meet with the execration which they ſo richly deſerve?

tween Great Britain and America. The former expreſsly recognizes her SOVEREIGN as the *miniſter of God*, and as armed with his *authority**; but the latter puts the people in the place of God, and makes her Preſident *their* miniſter, and the depoſitory of *their* authority. But we muſt not purſue this ſubject, and attempt in a *note* a diſcuſſion which would require a *volume*.

Let it not be inferred from theſe general obſervations, that we are ſo prejudiced, ſo partial, or ſo unjuſt, as to deny that America poſſeſſes many individuals as religious, as moral, as good, in all reſpects, as this, or any other country, can boaſt. Some of this deſcription we have the happineſs to know, who combine, with all the amiable qualities of the heart, the moſt excellent endowments of the mind; who are charitable, kind, friendly, generous, and hoſpitable, from feeling as well as from principle, and without pride, oſtentation, or waſte; and who are blind to the faults of others, while their eyes are open to their own.

If this ſhould meet the eye of one of thoſe *good-natured friends*, whom SIR FRETFUL PLAGIARY ſo *emphatically* characterizes, we caution him not to impute it to our *liberality*, leſt he ſhould be as wide of the fact as he would be were he to aſcribe any of our cenſures, which to him, who is unable or unwilling to trace them to their proper ſource, to our *illiberality*. All ſuch ſpurious motives we peremptorily diſclaim. We are actuated ſolely in our commendations, as in our cenſures, by a love of TRUTH. As critics, we have a difficult, and often a painful, taſk to perform; but the moment we feel our inability, from whatever cauſe it may ariſe, to perform it with impartiality and independence, we will reſign it into abler and better hands. Meanwhile, we are as liable to error and miſtake, as any other of the race of fallible beings. Let any ſuch be proved againſt us, and we will haſten to correct it; our refuſal to do which can alone ſubject us to the ſerious reproach of a wilful diſregard to TRUTH.

CORRESPONDENCE.

PRÆCURSOR'S laſt Letter is ſuppreſſed at his own deſire; and the Comments on his former Defence of Mr. Sullivan, by another Correſpondent, are unavoidably poſtponed.

All future Communications from the author of the Elegiac Verſes, inſerted in this Number, will be highly acceptable.

Y. Z.'s Letter deſerves our thanks, and ſhall be attended to.

Our other Correſpondents will find their too long delayed Communications inſerted in the Appendix to Vol. XXVII, publiſhed at the ſame time with the preſent Number, and containing the uſual Review of Foreign Literature, with an Index, Table of Contents, and a variety of Miſcellaneous Articles.

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* See the firſt Collect after the Decalogue, in our communion ſervice.